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Dr. Krauskopf in the American Rabbinate

By

Dr. Louis Grossman, Cincinnati

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Dr. Krauskopf in the American Rabbinate.

ADDRESS BY DR. LOUIS GROSSMAN, CINCINNATI.
President Central Conference of American Rabbis.

Influence is the most potent moral term we have. It describes how a personality enters into other personalities. It is the force which character has and exerts. It is the vital factor in institutions, the appeal and hold tradition has in our lives. It is the subtle charm by which home and environment call out our affections and loyalty.

And we fill our lives with the fine passion to give and to win influence. The best career culminates in it, and the most pathetic career is one that cannot bestow it, and is so empty of friendships or loyalties as not to get it. A people is one that has organized influences and gives them power and assurance. And a Faith is the sublimated feeling that our life and work have been genuine not only for our own interests and purposes, but also in the larger life.

Men ally themselves that they may share in one another's outlook or work or sympathies, and they are nearest to one another when they give to one another the subtler things of life by which each is raised in value and in moral power, when they enter into a fusion of souls, which dissolves the petty and creates the larger life.

An institution has its guarantee not so much in its formal organization as in the confidence of men who share in the belief and conviction as to its validity and its usefulness, its need and its destiny. A society comprises men who have the same outlook and the same need for it. And a nation of citizens, as a congregation of believers, not only cherishes ideals in a like temper, but also becomes kindred through them. The Jewish people is perhaps a classic instance of this fact of communal life. We are a people whose most significant trait is soul-fusion. We influence one another and this interrelation of souls is not less forceful, because it is undefined and subtle. A Jewish congregation is not merely formal. It is psychic. We co-operate because we are alike. Homogeneity is the basic fact of the Jewish life.

A Temple is more than a public place for either worship or instruction. It is a home, and we respect it more than for its ritual or instruction, is because of a feeling which pervades it. The unseen hands that have built it, the piety that has consecrated it and the reminiscences that attach to it make Temple and Synagogue profound and lovable.

Every house of worship in Israel is a center of affections, and as our Faith is based upon the God of our Fathers, so every place of worship, even in our days, is a hearth, fostered by the affection of those who gave it their first love and transmitted it. Those who have a deeper vision of the humanity of our religious life know how precarious is the cry of "Reform." For it involves the risk of a brusque and sometimes even violent disturbance, and most often of an unjust disturbance of that affection which is the very heart of piety. Reform is a precious slogan to those who are aloof from the humanities that throb in real men and women. It implies that the critic thinks something is wrong with men, or was wrong with them. But there never was anything wrong with the natural humanities of the Jews. There never was anything wrong with the morality of the Jewish life, nor with its genius for loyalties. Influence for uplift, for mutual encouragement, and for the certainties of the relations of men to men, called for obligation, has always been the source of the Jewish life and has given reinforcement to its sadness, its generousness and ideals. We Jews have cultivated a moral influence that has come from the real life. Greece sought it from art. We called for invigoration from men, from those who could appeal to us and enlist our souls. The classic Greeks looked to it from sculpture and architecture and music. We wanted it and got it from men, from those whose hearts pulsed with heart-throbs and heart pangs and aspirations we felt. The Greeks little knew that beauty is superficial though exquisite, that art cannot endure except as moral power, that beauty must come from the soul and enter the soul. They surrounded themselves with objects, when they should have environed themselves with men. Decorations and statuary cannot make men beautiful within; beauty is more than a matter of lines and curves. It is a moral or else it is spurious and even vicious.

And so it has come that Greece failed to solve the problem of art and the more encompassing problem of religion. Greek genius collapsed because it was unallied with morality.

Nor did a later time come nearer to the truth. That later time tried itself on the subject of the public life. Each man has opportunity to contribute to it. But in the earlier time of that reconstructive day every man was busy to take out of the public life rather than contribute to it. Legal emancipation is not equivalent to moral emancipation. Men do not become real merely because they may vote. Citizenship is a term for reciprocal influence. Man comes to his best not when he is willing to take, but when he is eager to give. A community arrives at the culminating point of civic strength not when each man is free to receive what he needs, but when he is free to give what his nature and moral ambition craves to give. The social adjustment of the days of politic emancipation have failed to bring a religious reform of the deeper and more forceful character, because it afforded opportunities for merely personal adjustment and not the stirring of that larger and more virile ambition to make one's life be felt for reorganization of society. In this the Jews have a classic opportunity to render a historic service. It is, it was, his mission to go beyond the restricted limits of Reform into the pervasive work of Reorganization. In this sense the term Reform is inadequate. It stigmatizes the past and does not express the work that was meant in moral earnestness and is for all time.

This Congregation is designated a Congregation of Reform. And I am sure the pioneers who founded it were men of strong convictions and of willing loyalties. In this hour we think of them with gratitude which they have earned, and we take a definite measure of the breadth of their forethought and of the largeness of their vision.

For they saw beyond their day into the needs of another time and they felt their responsibility toward us and our day. But we should fall short of the adequate tribute they deserve if we should fail to interpret our lives according to the standard of our day. Vacuous adulation is a poor tribute and unworthy of them as of us. Strong men as they were, strong in purpose and clear in vision, we should scarcely be worthy of them, if we should not, like men, think out our problem with clarity and do our work with equal stamina.

Their best achievement lies not in the adjustment they made to the life of their day, not in the fact that made practices in private or synagogal life easier, or more rational or more decorous, but because they made a path for moral influence more possible and more direct, and more forceful. They reindorsed the virtues of the ages and gave their approval to old, tried Jewish morality by their own conduct, and they preserved and transmitted the traditional Jewish ethical genius to us. The toning up of ritual and prayerbook and catechism has only one aim and only one point, the reinvigoration of character to secure moral efficiency and to enable us to hold our place in our home and in our relations with men.

I wish to attest on this festive occasion my respect for this service, which they rendered to us in pioneer and difficult days; and I appeal to you to hold to it with reinforced vigor, you especially who have their spirit in your souls. You who bear their name have the obligation to uphold what was precious and sacred to them.

Every place we occupy in life is representative, be it humble or under scrutiny. We stand for tradition or we stand for a promise. Actually, in this, tradition and promise are alike. If we are fortunate enough in our ancestry, we are equally fortunate in our possessions, almost as a gift a large vision and a large opportunity have come to us. We are still more fortunate to have the confidence of men which brings, however, an obligation enhanced and intensified in significance.

This Congregation, because of its history, has the eyes of many in American Israel on it. It has fine possibilities, and we expect that it will be equal to them. Your achievements entitle you to our respect, and we have high expectations that you will continue to do service in this country, commensurate with your achievements.

Every son and daughter of Keneseth Israel will, I hope, measure up to the magnitude of the task it has in hand and will become responsible for its tradition and hope. It is a personal obligation, since it is a personal privilege.

But far beyond you, your Rabbi represents your cause and your great wish. Fortunately he is equipped for the representative task as few are, with unique efficiency and with rare power. In a very provable sense he has made your history

of the last thirty years. His personality has been dominant in your corporate life and in the religious enterprises which his talent has devised and maintained. He has put you under requisition in many directions, for he knows how to enlist men and to suggest service to them and hold them to it. In his career influence has indeed a remarkable illustration. He has applied the fine art of persuasion as no other man has in the American Jewish pulpit. He is irresistible when he appeals and ineluctable when he puts his hand on men. His invitation is a compulsion. He convinces when he pleads and his invitation rings true and is equivalent to a command.

Dr. Krauskopf is the one man in the American Rabbinate who does not stop in his ministrations with the mere expression of a wish. He translates wish into will and an address into a call. His vigorous personality is as inexhaustible in persuasiveness as it is in physical strength and ingenious resourcefulness.

So it has come that the thirty years which are now completed are years of usefulness in many directions, and this community is active as few others in the land are. He has touched many things with his industrious talent and many lives by the charm of his person. Perhaps I should say that Dr. Krauskopf represents a type of the Jewish ministry, whose quality many will learn to appreciate and emulate.

In the formative period of our Jewish communal life, when so many communities need organization and the influence of a virile activity and of broad forethought, there is need for men like him.

Many restrict themselves, though respectable in the learning and sincerity. But influence such as Krauskopf's implies aggressive impulses and the recruiting of the energies. The heightened pulse and the power to hold is the charm and the strength of such an evoking personality, and I pray that he may have it for many years and you share the pride and the benefits of it.

DR. KRAUSKOPF, DEAN OF THE RABBINATE OF
PHILADELPHIA.

ADDRESS BY RABBI MARVIN NATHAN.

Vice-President of the Rabbinical Association of Philadelphia.

The calling of the Board of Jewish Ministers into being again—such an organization did exist in the community before—was the result of a long-felt need, the expression of a desire on the part of the religious leaders for co-operation. In such a body the differences of thought of the members fall to the background, the likenesses are emphasized. Manifold are the practical problems and difficulties that confront all synagogues and Rabbis alike. We ought to take counsel together, we ought to act together. How can we awaken an interest, an enthusiasm in matters Jewish in our young folks and bring them back to the synagogue; how can we reach the unaffiliated and the unchurched; what can the congregations and their various organizations do for our boys in the service of the country and for the families when distress and loss shall lay their heavy hand upon them? Together we might accomplish at least the little that singly we would be unable to do. The Sisterhoods of the congregations have followed the example of the Rabbis. They have united to form a local federation of sisterhoods, to learn each from the other, to do the work and help solve the problems common to all. This willingness to co-operate awakens in the community the feeling of unity, the consciousness that we are all Jews, all one people. On this thrice happy occasion the Board of Jewish Ministers would extend its heartiest congratulations to Congregation Keneseth Israel on its Seventieth Anniversary, and to its Senior Rabbi and able leader, Dr. Krauskopf, on his Thirtieth Anniversary of Service in this Temple, and mine is the privilege to bring this message of felicitation and good-will.

Three score and ten years is the limit set to the life of man, but at seventy an institution is at its first flush of youth and strength. In point of years this Congregation is not the oldest; three others have had a longer history, Mikveh Israel, Rodeph Sholom and Beth Israel. But considering the rapid strides made and the practical results accomplished, it is one of the leading congregations in influence, the largest in membership. It seems to have made an appeal to which the com-

munity responded, to have provided what they sought; it grew by leaps and bounds. It has developed a strong religious feeling. To judge from the members of the Congregation with whom I have come into contact, it seems that a spirit of loyalty, devotion and religious zeal prevails in your midst. You who have seen the upbuilding of the Temple, who, as a family told me this morning, have gone to school under Dr. Einhorn, were married by Dr. Hirsh and have been members during all the years of Dr. Krauskopf's incumbency; you who have given unselfishly of yourselves and of your means and have labored unceasingly for its welfare, have reason to be proud of the growth, have cause to rejoice in the success of your beloved institution.

But if your Congregation is not the oldest, your wise leader is the dean, the Senior Rabbi of the community. To have served an institution for thirty years is a privilege for a congregation, a rare opportunity for a Rabbi. His length of service covers almost half of the existence of the Temple. That accounts for its youth and strength. He and his Congregation have grown up together. He has been present at all the important occasions of life in many a family from the cradle to the grave. He lives in the hearts of those made better by his presence. His personality, commanding and forceful, has given life and warmth and feeling to this Temple. His ideals have moulded it, his persistence and labor have made it what it has become. How well known and well thought of he is in the community was indicated at the recent election for the Jewish Congress, at which he was given the largest number of votes. For the work he has done during the past thirty years, for the influence he has exerted, for the success he has achieved, he is envied and admired. We can in part understand the joy a man must feel whose ideals in a large measure have been attained, whose dreams are realized, and we would rejoice with him.

The two anniversaries, seventieth and thirtieth, together make one hundred. To live to a hundred years is a good Jewish wish. May Temple Keneseth Israel go on from strength to strength, and may its Rabbi be privileged to continue with unabatement the work he has already so well done, and be blessed with health and strength to live long to enjoy the fruit of his labor.

DR. KRAUSKOPF AS AMERICAN CITIZEN.

DR. JESSE H. HOLMES, *Professor at Swarthmore College.*
President of the Liberal Club.

It is a great honor to be chosen to represent the world outside of your Congregation in offering congratulations to-day to you and to your Rabbi. Yet may I not claim in some measure to be "inside," as one having taken part in various of the minor organizations of your synagogue? I may claim relationship also as a member of the Society of Friends, which name I would be glad to interpret to mean *your* friends, as well as friends of each other. My association of several years with Dr. Krauskopf in the Liberal Club is another tie which I would not fail to mention.

In all relations with your Rabbi and with your Congregation I have been conscious of a unity deeper far than unity of phrase, formula, or ritual—that namely of a common purpose. That purpose is strongly expressed in the writings of the prophets of the Hebrew Scriptures, and as well in the hopes and aspirations of poets, prophets and philosophers, in many lands and in many ages. I refer to the ideal of an ennobled and perfected humanity joined together in an uplifted and perfected nation. This has been no small and temporary end, but rather one running through the ages as an increasing purpose, widening with the process of the suns.

The Old Testament prophet looked for it in Judea under the rule of a Davidic king; the apocalyptist prefigured a transformed earth with a specially created ruler; the early Christian Church looked for a new Jerusalem let down from heaven, a vague idea which the modern church half-heartedly accepted, or transferred lazily to a life after death. Plato presents a painfully detailed "Republic," Augustine, a City of God; Campanella, a "City of the Sun"; Bacon, a "New Atlantis"; More, a "Utopia." All in their several ways the perfected life of man in the perfected nation.

I feel that I may present this ideal as one on which the church universal may unite. Today many Christian churches have practically lost their function, and have little place in society beyond that of a pleasant social club. The church once had the responsibility for education, for charity, for the

sick and suffering, for music, for publication, for instruction in morals. All these things in great or less degree have been taken from it, and to many it seems to have no function left. Is not this great duty of making a nation just that great task which the church should undertake? Some few still center their hopes and fears on a heaven and hell to be experienced after death. But most, without denying or questioning these, realize that the service of man and his institutions must be here and now, and that the future life will open up its activities, even as the dead past may well bury its dead.

Our present-day institutions imply this deeply founded hope. Universal education by general taxation can be justified only by the plea that every boy and girl is a potential citizen. Democracy itself involves the assumption that mankind is to be trusted, and is moved by the appeal of the common good.

These things may be said with special appropriateness to this Congregation, which under the leadership of Dr. Krauskopf has taken so important a part in the affairs of this city, state, and nation. There are few movements for the improvement of society, few efforts to embody the ideal in the real, which have not included Dr. Krauskopf's abounding energy, and wise discretion. I feel it a privilege on this anniversary, when your Congregation has reached its three score years and ten, to congratulate you on the long and important service to the community which your Rabbi has rendered and in which you have so steadfastly supported him. And I wish also to congratulate him on the opportunities nobly used, the achievements due to his abilities, backed by his loyal Congregation. I can think of no better wish for your future than that it may be worthy of your past. It is my earnest hope that the beautiful and serviceable connection of this minister and congregation may be maintained for many years to come; and that when he retires full of years and of honor he may be succeeded by another who will carry on the work in his spirit and with his efficiency.

DR. KRAUSKOPF'S THIRTY YEARS' MINISTRY OF KENESETH ISRAEL.

Reviewed by HORACE STERN.

The changes in the life of a community, an institution or an individual, occurring from day to day are frequently imperceptible. Surveyed, however, through the perspective of a long vista of years they appear in bolder outline and of larger import.

What have thirty years wrought in Keneseth Israel? In 1887 the congregation had a membership of 298, and there were in the religious school 150 pupils under the guidance of 5 teachers. The synagogue was located at Sixth and Brown Streets. The services were conducted partly in Hebrew, but for the most part in German, and the congregation itself was essentially German in its membership, so much so that the meetings of the Board of Trustees were conducted in that language. Of course the splendor of buildings and the number of worshippers are not necessarily measures of the spiritual and religious life of a congregation. Neither is it fair nor accurate to speak with anything approaching disrespect or depreciation of either the rabbi or the leaders of Keneseth Israel of that day. Dr. Samuel Hirsh was a reformer of an advanced type, a thinker, and an active worker for progressive Judaism. The dominant members of the congregation were mostly men of intellectual strength and sturdy conviction, humble merchants, it is true,—men who had migrated to this country principally for economic betterment,—but following with keen devotion the progress of their congregational life, and interested in changes of dogma and ritual in a way which we of the present day can scarcely understand. But the congregation, as a whole, cannot be said to have been a factor in the life of the city at large. The worshippers, as individuals, no doubt gained inspiration from their religious services which led them to worthy deeds without the Temple's walls, but the congregation, as an institution, did nothing. Moreover there were threatening signs of decay in that the services did not reach the hearts of the younger generation. The language was rapidly becoming strange and alien to them, and the philosophical discourses of the rabbi, brilliant as they may have been for maturer minds, lacked the emotional and current interest that appeals to more youthful minds,—for whom no special provision was made. The religious school was antiquated, the discipline severe, the teachers—good souls as they were—out of sympathy with the self-assured boys and girls who had been brought up in the spirit of American license and freedom, and who naturally could not understand why German should be so far considered a necessary vehicle of worship that

it was made the subject of prolonged study in a congregational school.

This was the environment into which Dr. Krauskopf came thirty years ago. This was the fertile soil which awaited the quickening touch of a virile and aggressive master. To the task the young rabbi brought with him health and vitality,—a physical vigor that has failed him but once during the long period of his ministry in Philadelphia,—and also a sturdy enthusiasm that was quick to inspire those with whom he came into contact, a magnetic personality that won friends and sympathizers, a rare gift of oratory that drew auditors from Jewish and non-Jewish community alike in ever-growing numbers, and a constructive ability that has rarely if at all been equalled in the Jewish ministry, devising and building plans and institutions for the betterment, not only of the congregation itself, but of the larger Jewish population without. For Dr. Krauskopf's conception of a synagogue was that it should be not merely a house of prayer where men and women are led by exhortation and self-communion to righteousness, but that it should be an institutional centre of educational, social and philanthropic activities, itself translating creed into deed, piety into right-living, spirituality into social service. Such a conception found a sympathetic response as being in accord with the American spirit, which seeks to test theories by facts, professions by practice, and looks to the concrete and actual rather than to the visionary and immaterial. In short, if we may paraphrase the term applied to the school of Kingsley, Dr. Krauskopf was the exponent of what may be styled a "muscular Judaism," as opposed to the merely philosophical, intellectual or emotional Judaism of the fathers. His object was to *popularize the synagogue*.

It was with such ideas as to the true functions of a rabbi in an American community that Dr. Krauskopf entered upon his ministry at Keneseth Israel. The results were soon apparent. In the very first year a society of "Knowledge-Seekers" was organized, ostensibly to study literature, history and current topics, but in reality to draw the younger generation within the walls of the synagogue, to make them feel that the temple edifice should be a part and parcel of their everyday life and thought, and not merely a strange, dismal place to be visited only upon the event of the holy days and occasional Sabbaths. In the next year the first steps were taken toward the organization of the Jewish Publication Society of America, following a suggestion made by Dr. Krauskopf in one of his Sunday lectures. Every American Jew is today fairly familiar with the work which this society has accomplished, and knows of what inestimable value it has been in the promulgation of Jewish literature, in the dissemination of an accurate knowledge of Jews and Judaism, and in the culturizing

influence which it has had upon thousands of Jewish readers. Its membership is in excess of 14,000; it has published about 100 separate volumes, including the new English translation of the Bible, and has developed and encouraged writers who are now among the foremost in the Jewish world of letters.

In 1889 the Choral Society was founded, in order to introduce congregational singing into the synagogue, and thus to help meet the objection made to the services in reform congregations that they are cold and purely intellectual. In 1890 the nucleus was laid for a free circulating library and reading room,—an institution which now prides itself upon the possession of over 7500 volumes and an annual home circulation of books in excess of 20,000. In 1892 was started the so-called "Personal Interest Society" which existed for many years and the members of which did excellent work in personally visiting the needy, in helping and advising them in their domestic problems, and in bringing into social service and charitable endeavor the personal touch which unfortunately has been largely driven out by the cold formalism of federated and institutional charity. In the same year was organized the "Temple Sewing Circle," in 1893 the "Model Dwelling Association," which was aimed to provide decent homes for the working classes at moderate rentals, and in 1894 the "Model Dwelling Kitchen," the object of which was to supply the poor with wholesome food at trifling cost.

It was in the summer of 1894 that Dr. Krauskopf, visiting Russia, was impressed with the successful operation of a "model farm" operated near Odessa, on which graduates of the Orphan Asylum were taught farming, stock-raising, dairying and gardening, as practical sciences. The idea was thus suggested to him of the establishment of a similar institution in our own country where immigrants and the sons of immigrants could be led from the evils of congested city life to the business of farming and its allied branches. An idea in Dr. Krauskopf's mind always quickly translates itself into a reality. With the enthusiasm born of conviction that the proposition was worthy and feasible, he began a propaganda for the "National Farm School," that continues to absorb his time and attention to this day. Facing obstacles that no ordinary man could have surmounted, harassed by criticism and pessimistic prophecies, burdened not only with the continual need of the raising of funds but also with the pettiest details in the management of the institution itself, Dr. Krauskopf has, nevertheless, succeeded in building at Doylestown a school which has received national recognition and which is the pride of a large following of Jewish contributors and sympathizers. The twenty-two years of labor that the rabbi has expended in the building of the Farm School would be more than a major life-work with most men, whereas to him, with his marvellous vitality, per-

severance, and organizing ability, it has been apparently but an incidental project among many,—all aimed, however, at the goal of the practical solution of current Jewish problems.

No article, as short as this one necessarily must be, can hope to describe in any detail, or even casually to mention, all the activities in which Dr. Krauskopf has been engaged in his thirty years of service at Keneseth Israel; it is quite impossible to enumerate the varied Bible classes, Talmud classes, Literature classes, and Teachers' classes, which he personally has conducted; to describe the lecture tours which he has made throughout the length and breadth of the country, now in aid of the Farm School, now of the Hebrew Union College, now of this project and now of that; to tell of the wonderful institutions allied with the synagogue which he has been instrumental in organizing, such as the "Lyceum," successor to the "Knowledge-Seekers," the "Alumni Association" with the astonishing membership of over 1400 persons, the "Alumni Congregation," the "Keneseth Israel Sisterhood" with a membership in excess of 1200, the "Congregational Forum" which binds all the various departments of the congregational life into a cohesive unit, and the "Weekly Bulletin" which chronicles the activities of that life, and has now been published continuously for more than twenty years; to picture his various identifications with the life of the broader community outside of the congregation, and even with the life of the nation itself, as for example his being sent as a National Relief Commissioner to Cuba during the Spanish-American War, his being called upon to offer prayer at Independence Hall upon the occasion of the recent visit to Philadelphia of the envoys of the French Republic, and his being enlisted by the Food Administrator as late only as this summer in the work of directing the food conservation propaganda among the Jews of the United States. All these references to Dr. Krauskopf's projects are by way only of illustration of the indomitable energy which radiates from every fibre of his being,—an energy which observes opportunities only to plan, which plans only to execute, and which is too busy with act and deed merely to meditate upon scholastic pursuits which have no present practical bearing upon current life or problems.

Perhaps there is one feature of Dr. Krauskopf's work which may be singled out for special mention,—as it is probably the part of his success in which he takes most pride,—and that is the Sunday lectures which he has now delivered in his congregation for thirty consecutive years. Of course the holding of religious services in synagogues on Sundays involves a theological innovation which has naturally aroused criticism from the more conservative members in the community, but that is apart from the undoubted fact that, waiving such controversial considerations, the Sunday lectures have been overwhelmingly successful,—successful

in the immense numbers of persons who have attended them, successful in the information which they have furnished to Jews and non-Jews alike of the ideas and ideals of Judaism, successful in the interest which they have stimulated in the younger generation in Jewish history, literature and traditions, successful in the fame of Keneseth Israel which they have spread broadcast among a reading and thinking public. Persons who otherwise never would have entered a Jewish house of worship have thronged the Temple to listen to its rabbi's oratorical presentation of the principles of Reform Judaism, and there are countless numbers who have either heard or read these Sunday lectures who have learned from them that real Judaism is not a religion of superstition, and that most Jews are not dishonest tricksters, unpatriotic aliens, or sensual materialists. In short, these lectures have been the means of a campaign of public education by which Jews have come more fully to appreciate their religious faith, and Gentiles more liberally to gauge the virtues and spiritual aspirations of their Jewish neighbors.

And today, as a result of the thirty years' ministry of Rabbi Krauskopf, what position has Keneseth Israel attained in this City of Brotherly Love? No longer in a humble section of the city, its magnificent Temple and Alumni Building now stand on a principal thoroughfare,—an architectural adornment that in itself must be a source of pride to the men who devised and built these splendid structures. Its membership of nearly 1200 owners and renters of pews makes it very nearly if not actually the largest Jewish congregation in America. Its services, based upon a prayer book compiled and introduced by Dr. Krauskopf, appeal alike to reason and to religious fervor, and are imbued with the true spirit of Reform Judaism. Its religious school, containing nearly 600 pupils with 16 teachers, is one of the best equipped and best organized schools of its kind in the country. In short, Keneseth Israel stands foremost among the representative congregations of the city and of the country at large, and its rabbi, in demand upon every important civic occasion, is known not only in the local community but throughout the nation itself as an active worker in every righteous cause, a pleasing orator, and a loyal patriot. And as far as the worshippers themselves are concerned, while human eyes cannot scan their hearts, it must be that they have been inspired by the influence of their rabbi with at least as much individual spirituality, humility and awe of divine power, as are possessed by those who attend other synagogues and houses of prayer.

If, in reflecting upon the amazing amount of labor which Dr. Krauskopf has performed and his constant activity along so many diversified lines of endeavor, we are ever tempted to ask, as Longfellow did of his own work: "To what end is all this toil? What

avail these midnight vigils?" we cannot find a better reply than in the rabbi's own words, uttered when he was about to leave on his journey round the world some four years ago. "My work and my Congregation," he said, "have been the breath of my life. In them has been centered my every ambition. Their difficulties were my difficulties, their successes my successes. Throughout the twenty-six years in which I have ministered here, there has been no ideal that I have cherished, no hope that I have nursed, but that it has been bound up with Congregation Keneseth Israel." It is the hope of every member of the congregation, and of numberless friends besides, that the present thirty years' anniversary celebration of Dr. Krauskopf's ministry here will prove to be but the half-way milestone, and that for as many more years he will continue to guide the course of Keneseth Israel into ever-widening paths of helpfulness.

THIRTY YEARS—AND AFTER.

A REPLY BY JOS. KRAUSKOPF, ON THE THIRTIETH ANNI-
VERSARY OF HIS ENTRANCE UPON HIS MINISTRY
OF KENESETH ISRAEL.

Philadelphia, November 4, 1917.

I am deeply grateful to Congregation Keneseth Israel for making the thirtieth anniversary of my entrance upon my ministry of it a part of its celebration of the Seventieth anniversary of its existence, and of the Twenty-fifth anniversary of the dedication of its present Temple. I am grateful also to the speakers of this morning for the kind words they have been pleased to say of my labors in this city. Somewhat familiar with celebrations of this nature, I know quite well how much of their laudation to ascribe to courtesy, and how much to desert. But, most grateful of all am I to those good men and women who, thirty years ago, when I was quite young and inexperienced, not yet out of the twenties, extended to me their call, opened to me not only the doors of the Temple, but also their hearts and homes, nobly ranged themselves at my side when I launched forth upon the work for which I was called, bravely helped to overcome the many difficulties which barred the way of reform three decades of years ago.

Alas, of all the men who thirty years ago constituted the Board, who welcomed me upon my arrival and inducted me into office, not one has continued alive unto this day. And but three have remained of those who constituted the Board at the time when this Temple was dedicated twenty-five years ago. While listening to the eloquent words that were spoken, to the tributes that were paid to Temple Keneseth Israel for its signal services to the cause of Israel and humanity, I could not but wonder whether those brave souls who have passed on were with us in spirit, were conscious of the recognition that is unstintedly bestowed today, a recognition that was rigidly denied thirty years ago, a recognition which, in the unpopular days of reform, few dreamed would ever be the reward of Keneseth Israel.

What better illustration of the truth that "other times make other minds"! What better proof of that other truth that "the heterodoxy of one generation becomes the orthodoxy of the next"! There are laboring with us today, side by side, heart and soul, children and grandchildren of those to whom our Temple stood as the very incarnation of evil, to whom a mode of service such as ours was *anathema*, who saw in our reforms nothing but a deliberate attempt at the ruination of Israel; who were of nothing as sure as that the introduction of Sunday Services would prove the end of the Saturday Sabbath, who not only warned their children against attending upon our divine services, but also against associating with children of our Congregation, lest their Judaism become contaminated by the association.

Today, some of the very men of the former generation, who were among the bitterest of our opponents, are pleased to tell us that, repenting of our evil ways, we have forsaken the vagaries of reform, and have returned to the straight paths of orthodoxy, they being wholly unconscious of the fact that, obeying the spirit of the time, it is they who have caught up with us, instead of us having come back to them. Today, it is difficult for some of the younger generation to conceive of a time when it was regarded a heinous sin for Jewish men to worship with uncovered heads, and without phylacteries and praying-shawl, and for Jewish women to sit alongside men in family pews, and for both to listen to organ music, and to pray in any other language than Hebrew.

Well may we celebrate today that more and more of our people are paying larger tribute to the spirit than to the letter, are recognizing that though of the orient in ancient days, they are in the occident at the present time, that forms are temporal and not eternal, not ends in themselves but means to ends, that the Jew has not only obligations to the past but also duties to the present, and responsibilities to the future. Well may we celebrate today that more and more of our people are recognizing that the Jew has been entrusted with a divine mission not to his own people alone, but to other people as well, that it is, therefore, his duty to forsake ghetto and gaberdine and enter the public arena there to make himself known and understood.

there to present Jew and Judaism, by mode of life and by mode of service, in such a manner as may win the respect and admiration of them who hitherto, and largely because of ignorance of him, misunderstood and abused him.

Well may we celebrate today that in this Jewish Reformation Keneseth Israel has had no minor part, not only in this Temple, but also in its three or four places of worship that preceded this, not only during the past thirty years, but yet more so during the ministry of its distinguished leaders, David Einhorn and Samuel Hirsch. And as your fathers did in the days of these men, and later when I took charge, so may you and I dedicate ourselves today to reforms needed in our times. The present world-catastrophe has shown but too clearly that the work of religion has not yet been done, that it has scarcely begun, that larger work, better work, than has ever been done remains to be done in all the churches—Jewish and non-Jewish—that there must be a searching of foundations, a reconstruction of platforms, a resetting of goals, if the words humanity, brotherhood, universal peace, world-wide good-will, are to acquire the meaning which God intended them to have. May our own consecration to that work, and our own translation of our resolve into conscientious and unremittent practice be our contribution toward the hastening of that glorious morn of which our prophets dreamed, for which suffering humanity the whole world over is hoping and praying today. Amen.

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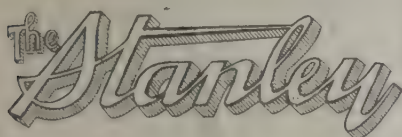
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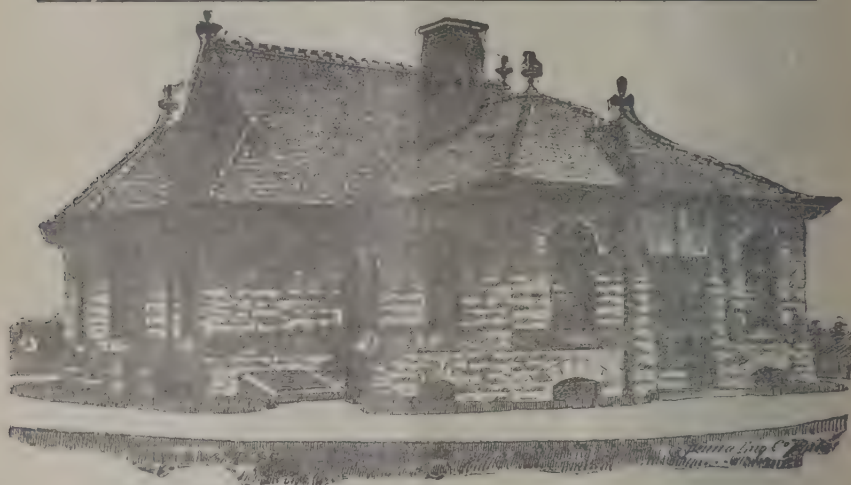
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SUNDAY DISCOURSES

DELIVERED IN

Temple Keneseth Israel, Philadelphia

VOL. XXXI

Sunday, November 11, 1917

No. 2

What of the Future of the Church?

By

Rabbi Jos. Krauskopf, D. D.

PHILADELPHIA

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Thirty Years—and After.
What of the Future of the Church?
Cast Thy Bread Upon the Waters.
The High Cost of Living.
Forecasting the Future.
Consequences.
Modern Samsons and Delilahs.
Man's Worst Enemy.
A Year's Review.
Art of Growing Old.
Blessed Be the Joymakers.
Frenzied Society.
Courage to Be Unfashionable.
Manhood or Moneyhood.
In Gold We Trust.
Lost Art of Meditation.
Alone With God.
Sermons in Stone.
Sermons on Canvas.
Sermons in Music.
Sermons on the Stage.
Sermons in the Press.
Sermons in Fiction.
Sermons in Faces.
Sermons in Nature.

What of the Future of the Church?

A DISCOURSE AT TEMPLE KENESETH ISRAEL, BY RABBI JOS.
KRAUSKOPF, D. D.

Philadelphia, November 11, 1917.

Some years ago, a friend of mine celebrated the seventieth anniversary of his natal day. Upon visiting him to extend my congratulations, I found him in a very pessimistic mood. He saw no reason for being congratulated or for rejoicing. On the contrary, he saw every reason for sadness. He had reviewed his life, said he, and its revelation had spelled failure. Much that would have been worth while had been left undone by him; much that he had done, was of no worth at all. My endeavor to dispel his pessimism met with little success. His one refrain was like that of the king of whom the author of *Ecclesiastes* speaks, that life is vanity, a vexation of spirit, a striving after nothingness.

Review of
Thirty Years
of Ministry.

Something of that man's mood crept over me a number of times during the past week, when looking back upon your celebration of the thirtieth anniversary of my entrance upon the ministry of your Congregation. While deeply grateful for your many kind expressions of appreciation of my labors in your midst, I was nevertheless conscious that my sense of gratitude was unattended by a keen feeling of rejoicing. In fact, the more I thought of your enumeration of the things done by me, of thirty volumes of lectures published and circulated, of many hundreds of sermons preached, of several prayerbooks written and introduced, of buildings erected, of societies organized, philanthropies founded, classes conducted,

meetings addressed, reforms instituted, the more conscious became I of questions such as these: Of what good have they been? Is the nation better today for my thirty years of labor; are the politics of the State and city the less corrupt? Are the people of my own Congregation the better men and women, the nobler sons and daughters, the more loyal citizens, the more faithful Jews? Are our elders the more upright in their dealings with others; our youth the more consecrated to honor and purity? Do our places of worship and instruction attract my people as do the places of amusement? Is as much money expended by them on lessening the sorrows and sufferings of their fellowmen as on increasing their own pleasures? Is the love of peace as deep-rooted in their hearts as is that of strife and discord? Is the present world-catastrophe which, for the last three years and more, has demanded a daily offering of the lives of hundreds, at times of thousands, of the flower of the world's youth to the Moloch of war, a token of the efficiency of the church, of the usefulness of the preacher?

The present is no time for preachers to lay the flattering unction to their souls that their services have been of invaluable benefit to society. Few of them who do not hang their heads in sorrow. Few of them whose hearts do not ache. Few of them who do not confess to themselves that if the millions of churches that dot the earth the whole world over have not been able, after thousands of years of labor, to prevent the rise of a world-war, or to quell it at once when daring to raise its head, they either have not the power to tame the brute in man, or, if they have, they have not as yet exerted it aright.

If you, as laymen, grieve over the horrors which this world-war has called forth, over the hatreds which it has engendered among the nations of the earth, hatreds which decades of years to come will probably not be able to eradicate, hatreds which will long frustrate every effort at the fraternization of the human family, what must the grief

**Present Time
Not Flattering
to Ministers.**

**Why Minis-
ters Grieve.**

of preachers be, when they think of how much they had believed they had accomplished, and how small it proved when put to the test? When the twentieth century dawned, few were the preachers who did not feel assured that the church had largely suppressed the brute instinct in man, had planted deep and scattered wide the teaching of the oneness and brotherhood of the human family, of the duty of every man loving his fellow-man as himself, of doing to others as he would be done by. Scarcely had a little more than a decade of that century passed when they beheld with horror that the brute in man was as savage as it was in the darkest ages, and that the oneness and brotherhood of the human family were as far distant as they were in the past.

Put yourselves in the place of one of these conscientious preachers. Imagine yourselves a Christian preacher, one who, time and again, preached on such texts of his Master's teachings as these:

World-war
Points to
Failure of
Church.

"Blessed are the merciful." "Blessed are the peacemakers." "Blessed are they which are persecuted for righteousness' sake." "Agree with thine adversary quickly." "Resist no evil." "Whosoever shall smite thee on thy right cheek turn to him the other also. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him two." "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you." "Whatsoever ye would that men should do to you, do you even so to them."

Imagine yourselves a Christian preacher who, for years preached on such texts as these, delighted in expounding them, in exhorting his people to follow them implicitly for their own and mankind's good, and then try to think what your feelings would be upon beholding a war breaking loose on a dozen or more Christian lands, a war by Christians against Christians, so horrible, so bloodthirsty, so fiendish, as to make it almost impossible to believe that such a man as Jesus of Nazareth had ever preached the *Sermon on the Mount*, and that his gospel had been preached, nineteen centuries long, in millions of Christian churches by millions of Christian preachers.

Imagine yourselves a conscientious Rabbi, one who never tired holding up the ethical teachings of the Lawgivers and Prophets and Rabbis of his people as the basic moral laws of civilized society, teachings such as these:

**World-war
Points to
Failure of
Synagogue.**

"Thou shalt not murder." "Thou shalt not steal." "Thou shalt not bear false witness." "Thou shalt not covet." "Thou shalt not deal falsely nor lie one to another." "Thou shalt not oppress thy neighbor, nor rob him." "Thou shalt do no unrighteousness in judgment." "Thou shalt not hate thy brother in thine heart." "Thou shalt not avenge nor bear grudge." "Thou shalt love thy neighbor as thyself." "Thou shalt not do to others that which is hateful unto thee."

Imagine yourselves in the place of a Rabbi who gloried in teachings such as these, and then conceive, if you can, what your feeling would be on beholding one day a horrible world-war let loose on suffering humanity, during which every one of these teachings is openly violated, during which he is highest esteemed and richest rewarded who violates them most, during which even church members of good standing grow fat by the misfortunes of others, exert their utmost that the war may lengthen and spread so that their gain might increase all the more, store and hoard urgently needed food, so that they may heap up fortunes at the cost of other men's starvation. Imagine yourself in a plight as sad as this, and you will probably feel as many preachers do in these days, that their calling is for naught, their preaching in vain, that there is little use in telling people what they do not want to hear, in asking them to do what they do not want to do, that the world refuses to square precepts of religion with practices in life, that there is, therefore, nothing better for honest preachers to do than to step down from the pulpit, and out of the church.

Some preachers have done this, have surrendered their charge, after years of faithful labor; others, unable to do it, eat out their hearts while continuing in a profession the usefulness of which they fail to see.

**Preachers
Deserting
Pulpits.**

There is probably much hypersensitiveness in an attitude as hopeless as this. To desert the church in the hour of its greatest need is not courage, but cowardice. Not desertion, but keeping at the helm in the hour of storm, despite the fury of wind and wave, despite menacing reefs and shoals, and guiding it with a firm hand into port, may save the ship. There is cause for clergymen's disappointment, but not for their despair. One may sympathize with them in times such as these, but one cannot condone their lying supinely whining and moping when greater work than they have ever done needs to be done.

**Desertion
Proves Hyper-
sensitiveness.**

One may even take a brighter aspect: If there is much that the church has not done, there is also much of what is true and good and beautiful which it has not failed to do. One need but think of the splendid work of the Red Cross Society, of the heroic labors of its nurses on battlefields and in hospitals; one need but think of the colossal relief work done in Belgium, Armenia, Poland, Palestine, and elsewhere; of the sacrifices brought on the altar of patriotism by millions of people at home and abroad, of the tens of thousands of young men voluntarily forsaking all that is dearest to the human heart, and going forth to brave trials and tribulations, suffering and death, for the sake of other men's liberty and right, one need but think of these to feel assured that religion has not labored in vain. For what are such labors and sacrifices and heroisms and martyrdoms, but products of the teachings of religion? Only in that society where religion has been inculcated, where men have had set before them the life and heroism of a Moses, the sacrifices and martyrdom of a Jesus, are men capable of heroic sacrifices in defense of country and home, are men capable of braving all and daring all in defense of the oppressed and wronged.

**Church Has
Done Much
Good.**

The very shock which this world-war has produced among the nations of the earth is to me an evidence of religious ad-

**Outcry Against
War Shows
Advance of
Religion.**

vance, of its enlarged influence upon society. A time there was when such carnages as those in Belgium, France, Russia, Roumania, Serbia, Turkey, Italy, when such piracies and butcheries as those of the submarines, were the order of the day, when people accepted them as if they had to be, when people saw little wrong in men who commanded power, men like Alexander, Caesar, Attila, Napoleon, going forth on wars of conquest. In our day the uncalled for cause of the present war has raised an outcry and indignation never heard and felt before. Millions have taken up arms solely because their sense of right has been outraged, because their love of peace sees no other course open than a war to the bitter end to prevent a recurrence of a catastrophe such as this, to keep rulers and diplomats from ever again seeking to gratify their lust of power for glory or revenge by the slaughter of innocents. If this is not an evidence of the working of the religious leaven in society, then I do not know what the meaning of religion is.

**Craving for
Religion Shows
Need of It.**

There are yet other and more direct evidences to show that the church has not wholly failed, that the need of it is still greatly felt. From far and near reports come to us that the churches of the belligerent nations have not for a long time been as filled with worshippers as they are at the present time. Chaplains are kept busy day and night on the battlefields and in hospitals, in camps and in trenches, satisfying the craving for religious comfort not only of the sick and dying, but also of the strong and well. Days for special prayers are set aside by the heads of nations; the demand for Bibles and Prayerbooks has never been so great. Crowned heads seek divine aid as fervently as does the common soldier; royal families are as faithful in their church attendance as are the humblest of the realm.

What does all this prove, if not that religion will abide even though tens of thousands of preachers should desert their

posts, that the darker the hour the more is the need of it felt, that, though every other support fail, every other prop give way, religion remains to afford stay and comfort? The declaration that Lincoln made, "I have been driven to my knees many times by the realization that I had nowhere else to go," has been the experience of many a man before him, and of many a man since.

Religion a
Refuge.

This present-day revival of religious interest among people who are face to face with the horrors of war proves not only that religion will abide, but also that it must abide, not alone for the sake of the work which it is doing, but yet more for the sake of the work which it has not yet done. If it is true that the church has done much, it is yet more true that it has left much undone. As it is of my own profession that I speak, I hope that I will not be accused of hostility or prejudice against preachers, when I express my belief that in clergymen's disregard of fundamental duties may be found one of the main sources of the present war-madness. There is no other organized body in all the world that is as old as the church or as wide-spread as it. In the countries of the orient it commands the following of nearly all the people; in occidental lands it has the following of 60 per cent. of the urban population, and of nearly 90 per cent. of rural people. There is no other body of men that commands the following that clergymen enjoy. They are listened to with reverence and respect, everywhere; in many regions their word is law. Their influence over vast masses of people extends from the cradle to the grave.

Church Has
Left Much
Undone.

When such world-wide power is wielded, such far-reaching influence is commanded, such large hearing is obtained, is it unreasonable to believe that the church should by now have made a far different showing than it has; that it should have made impossible a world-war called forth by nations professing themselves Christian, by rulers believing themselves to

War-madness
May be Traced
to Church
Neglect.

be profoundly religious? When such world-wide power is wielded, such far-reaching influence is commanded, such large hearing is obtained, is it unreasonable to believe that to the disregard by the church of some of its fundamental duties may be traced one of the main causes of the present war-madness? The church has concerned itself too much with the Hereafter, too little with the Here; too much with abstractions, too little with realities; too much with miracles that have never happened, too little with needed reforms that could easily have been made to happen; too much with dogmas, forms, ceremonies, too little with things that are of vital, moral interest to man. It has spent far more time on worship of God than on service to man, far more time on creed than on deed, far more time on speculations concerning matters that are beyond the ken of the finite mind than on solving problems within easy reach, that relate to the welfare of society and that clamor for immediate solution. There are goings-on in many of the churches even in our day that make it difficult for thinking minds to escape the conclusion that it is the belief of their spiritual heads that the church has been instituted for the benefit of God rather than for the benefit of man. There are theological seminaries even in our day that are better fitted to train mediaeval monks than men fitted for wrestling with the national and civic and social and moral problems of the present. The result is, the church has largely remained mediaeval, it has been left behind in the march of progress, its advance has by no means been commensurate with that which is visible in education, in sociology, in science, in the industries.

The consequences have been more deplorable still. The spinning of theological cobwebs, the speculation about things unknowable and immaterial, has split up the church into hundreds of sects, many of them bitterly hostile to each other, most of them weak because of insufficient forces and insufficient funds. A hundred feeble churches are feebly doing a work that could be done mightily

Causes of
Church Failure.

by ten strong churches. A hundred preachers are hopelessly struggling with problems that could easily be solved, and well, by two or three strong men. Such strong men, however, men of outstanding ability, of commanding intellect, of compelling personality, are becoming more and more scarce in the pulpit. Their talents find more congenial, more profitable, employment elsewhere. They are too wide awake to be mummified in a theological seminary, to be put to sleep in a church, to furnish diversion to a few score of women, and to bands of Sunday School children. The greater the talent of a young man the less inclined is he to enter the ministry. The profession that one time was the most coveted is today the least desired. It may seem cruel to say it, but I believe it to be true that there is probably no profession today that is as full of misfits as is the ministry.

A brother clergyman of mine in this city, a Presbyterian, and a strong man, told me the other evening that a Professor of Ethics in an Eastern University, himself a clergyman, had informed him that he frequently advises young men, who come to him for counsel, not to enter the ministry, giving as his reason that the problems which confront the minister in these days are so harassing, and their solution so difficult, that only men exceptionally endowed may dare to wrestle with them with any hope of success. Commenting on this advice, my friend remarked that it takes a big man to interpret in these days the spirit of the age, to apply the eternal truths of religion to present-day needs in such a manner as to compel attention and thought. Of such men, however, he knew but few in the church. Few are the churches that have a satisfactory message in these days of stress and storm. They rehash the obsolete creeds and dogmas of a dead past. Men of thought turn from the church not because they do not wish to hear, but because that which they wish to hear remains unsaid or is feebly spoken. They ask for the bread of life, and they receive a stone.

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When the pulpit will command such men as these, the church will command the following and influence it deserves. When the church will do the work for which it was divinely commissioned such wars as the present one, and many other evils, will be no more.

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- 4 Bible and Flag; Anchors of our Nation.
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- 6 Bethlehem, Judea, and Bethlehem, Pa.
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- 8 To Prepare or Not to Prepare?—II.
- 9 To Prepare or Not to Prepare?—III.
- 10 The Pollyanna Treatment.
- 11 The First Thirty Years of Life.
- 12 "Americanism Waning" Declares
- 13 I.—The Old-Time American.
- 14 II.—The Immigrant.
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- 17 V.—The American Negro.
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- 7 Zola and Patriotism.
- 8 Shaw and Patriotism.
- 9 The Jew and Patriotism.
- 10 Militarism versus Arbitration.
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- 13 Egypt—Old and New.
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- 15 II.—From Port Said to Cairo.
- 16 III.—Cairo Outdoors.
- 17 IV.—Cairo Indoors.
- 18 V.—Nile, Obelisk, Pyramid and Sphinx.
- 19 VI.—Memphis and Sakkara.
- 20 VII.—Karnak and its Ruins.
- 21 VIII.—Luxor and its Ruins.
- 22 IX.—Tombs of Pharaohs.
- 23 X.—Esneh and Edfu.
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- 25 XII.—Ancient Egyptian Culture.

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- 8 As Others See Us.—II.
- 9 Noble Creed compels Noble Deed.
- 10 Dr. Krauskopf's Silver Jubilee.
- 11 Not All Israelites Who are of Israel.
- 12 Standing Alone. (A Lincoln Address.)
- 13 Within a Swiss Cemetery.
- 14 Disraeli.—I.
- 15 Disraeli.—II.
- 16 Going Ahead Despite Disappointment.
- 17 Let the Guiltless Cast the First Stone.
- 18 Messages unto the Spiritland.

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- 1 Every Citizen To Do His Duty.
- 2 Ghosts I Have Met.
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- 4 "As the Twig Is Bent."
- 5 Parting between U. S. and Russia.
- 6 War on Earth, Ill-Will Toward Men.
- 7 Some Epochal Events in 1911.
- 8 City Congestion & Farm Desolation.
- 9 City Congestion & Farm Desolation.
- 10 Could Lincoln be President To-Day?
- 11 Could Lincoln be President To-Day?
- 12 The Aristocrat.
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- 14 The Common People.—II.
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Sunday Discourses by Rabbi Joseph Krauskopf, D. D.

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| 1 For the Children's Sake. | 15-16 Why Go To Church? (Two lectures.) |
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| 3 Patriotism Begins at Home. | 19 Real Strength of Young Manhood. |
| 4 Universal Peace Service. | 20 The Need of Uniform Divorce Laws. |
| 5-10 My Visit to Tolstoy. (Five lectures.) | 22 When Israel Will Come To Its Own |
| 13 Lincoln—Master and Martyr. | 23 A Sane Fourth of July. |
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| 5 Is the Jew Disintegrating? | 19 The Patriotic League of Philadelphia. |
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| 9 Has Christendom Accepted Jesus? | 24 "Not Guilty!" Saith the Jew. |
| 11 If Jesus Were to Attend Church? | 25 The Alumni of Keneseth Israel. |
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| 3 Fondled Dead, Neglected Alive. | 15 The Gentiles and Jesus. |
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| From Jesus, the Man, to Christ, the Deity. | 23 III.—National Prejudice. |
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| 12 Hillel and Jesus. | 25 V.—Prejudice, Cured by Christian. |
| | 26 VI.—Prejudice, Cured by Jew. |

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| 8 Blessed Are They That Believe. | 21 Why We Live Not Christians. |
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| 3 Excerpt From "and Johnson." | 15 The Wealth of the Poor. |
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| 6 The Fallacy of "Rich as a Jew." | 18 Esther—An Old Story, Yet Ever New. |
| 7 What to do with the Russian Refugee. | 19 Too Much and Too Little Parent. |
| 8 If a Messiah Had Been Born. | 20 More Beyond. |
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| 10 The Private versus The Public School. | 22 Christians That Would Be Crucified To-Day. |
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| 12 Society versus Religion. | 24 "Learn To Labor and To Wait." |

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| 4 "Turn Not Back"—II. | 15 I. Israel a Nation, Race or People? |
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| 6 Zionism as a Cure of Anti-Semitism. | 19 Religious Training in the Home. |
| 7 If I Were a Christian. | 21 I.—The Jew Militant. |
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| 4 Canst Thou by Searching Find Out God? | 17 I.—Egoism. |
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| 12 II.—No Morality Without Spirituality. | 23 VII.—Deweyism. |
| | 24 VIII.—Mysticism. |
| | 25 IX.—Trade-Unionism. |
| What Shall Our Children Read? | |

"Cast Thy Bread Upon the Waters"

A DISCOURSE, AT TEMPLE KENESETH ISRAEL.
By RABBI JOS. KRAUSKOPF, D.D.

Philadelphia, November 18, 1917.

Had any one said five years ago that before the year 1917 will have passed the United States of America will be one of twenty nations engaged in the most horrible war ever waged in the history of mankind we would have thought him mad. Had he added to his prophecy that before the expiration of these five years the American people would experience shortage in some lines of food, and in all lines a cost so high as to be beyond the reach of the poor, and alarming to all, we would have thought his madness hopeless. "Why should we be at war, and with whom?" we would have asked. "Surely, none of the small countries of our continent," we would have said, "nor all of them combined, will dare to take up arms against us? And what country beyond either of the vast oceans that guard our shores will venture to send against us their armies, many thousands of miles removed from their bases of supply? And why should we experience a lack of food," we would have asked, "we, who for decades of years have garnered harvests larger than we could consume, harvests so large that we have been obliged to go forth in search of markets to dispose of our vast surplus of foodstuffs?"

Prophecy of War
and of Food
Shortage Would
Not Have Been
Believed.

Experience has proved that such a prophet would not have been insane. Already the soil of France is reddened with the hearts' blood of sons of America. Other tens of thousands of our youth are there ready to lay down their lives in the defense of their coun-

War, and Food-
Shortage Exist.

try. Hundreds of thousands of others are fitting themselves in camps at home to join their comrades abroad on the field of battle. There is scarcity of food in our land. Prices for the staples of food have never been so high. What we have believed to be an impossibility in this land of superabundance and waste has become a stern reality.

Why this scarcity of food? Why these high prices? Has famine visited our land? Have our crops failed? Have our farmers deserted their fields? Have our areas of food-cultivation diminished? No, our crops have never been so bountiful, and our farmers never so busy; the cultivation of our fields has never been so scientific and skilful; our weather-conditions have, in the main, never been so favorable. As in the past, we have raised,—excepting rice and millet, which thrive best in Asiatic soil,—more cereals and vegetables, have produced more meat, poultry, eggs, milk, butter, cheese, than any other nation.

Such being the case, why this scarcity of food? Why these high prices? The answer is simple enough, and as sad as simple. The cause lies not in our land, but in the lands beyond the seas, in the lands of the nations with whom we are allied against our common foe, the Teutonic Powers. It is due to the war which for the last three years and a half has afflicted our brethren in arms. It is due to the withdrawal for purposes of war of millions of men who, directly and indirectly, should have been engaged in the production of food. It is due to lesser fertility of European soils, brought about by lack of certain fertilizers, the getting of which is made impossible by the war. It is due to old men and women and children endeavoring to do with feeble hands the farm work that requires the hands of strong men, coupled with the strength of oxen and horses,—these animals being required for purposes of war at the front. It is due to hundreds of miles of land, at one time covered with peasant peoples engaged in blessed constructive work, now overrun with millions of

**Why Our Food
Shortage?**

**Due to Short-
age Abroad.**

men in arms engaged in work of destruction. It is due to miles and miles of at one time richly producing fields being now fissured and rent and torn by dynamite and shell into vast crater fields. It is due to vast stores of food being sent to the bottom of the Atlantic and Mediterranean by ruthless submarines. It is due to a shortage of ships in which to carry food from India, Australia, and other food-growing countries. It is due to the failure of the wheat crop in the Argentine Republic; to the seizure of the rich Roumanian wheat fields by the Teutons, to the isolation of Russia by her enemies, which keeps her from sharing her rich stores of grain with her western allies.

Before the outbreak of the war, England raised but one-fifth of her needed food supplies; France about one-half; Italy about two-thirds; Germany and her allies were almost self-supporting. Since the outbreak of the war, the Teutonic powers, despite bad harvests and blockade, have been able to meet the emergency, and, if reports do not falsify, they can do so indefinitely, more especially as they have been able to possess themselves of the productive western fringe of Russia, and of the Roumanian plains around the Danube, which are counted among the most fertile regions in the world.

Allies Depend
on Us for Food.

Our allies, however, have even before the war depended to a large extent on our country, to make up their deficiency in food. Since the outbreak of the war they have depended on us more than ever, partly because of their own greatly decreased crops, and partly because of their inability to make up the difference by food-importations from countries other than our own. Large as has been the amount of food we formerly sent our allies, our exportations since the beginning of the war have more than doubled. So large is the need abroad that were we to ship even but half the amount required, there would be serious danger of yet greater shortage at home, notwithstanding our enormous crops, unless we exercised the most rigid economy.

I rarely weary my hearers with statistics, knowing that figures are rarely remembered. If I depart from my rule today, it is because of my belief that the few figures I shall mention will help to make clearer to you the true state of affairs. Before the war, Canada and the United States exported annually about 200,000,000 bushels of wheat. Our allies must import this year 600,000,000 bushels of wheat, if they are to maintain their normal bread supply. In other words, we are asked to send in one year as much wheat as we formerly sent in three years. We have borne a heavy burden during the past three years. We have more than doubled our food exports. Our stock of foodstuff prior to the ingathering of this year's harvest was the lowest in our history. By the exercise of strictest economy in wheat consumption, we may be able to supply our allies with about one-half of their increased demand, and leave it to them to eke out an existence, as best they can, by conservation, by resorting to all manners of bread substitutes, by trusting to getting some of their deficiency in wheat from some of the oriental countries.

And what is true of our allies' need of wheat is true of meat. Their cattle, sheep and hogs have diminished by over 30,000,000 animals, reductions that are bound to go on, with increasing rapidity, because the shortage of grain has necessitated the slaughter of animals feeding on grain. To stay somewhat their onslaughts on their cattle, that furnished them their milk and butter and cheese, and wool, we have shipped them of our animals faster than we grew them ourselves.

There was no choice in the matter. We have, by Act of Congress, cast our lot with them, and resolved to win the war with them. Without them, we are lost; without us, they are lost. Their cause is our cause; our cause is theirs. Our men are in the trenches alongside theirs. Their victory will be our victory; their defeat will spell defeat for us. They are the first line of our defense, and our money, our food, our

**Extent of Their
Wheat Need.**

**Extent of Their
Meat Need.**

**Our Duty to
Come to
Their Aid.**

ships, our men, must be at their command if we wish to win this war, which is being waged against one of the mightiest of foes. If we will not maintain our allies in their hour of need, we cannot expect them to continue in the war. If we fail them, they will fail us. If we carry on the war alone, our western line of defense will soon retreat to the western seaboard, thence across the Atlantic to our own shores. And then we may experience ourselves what it is to suffer and to starve. Then it may be too late to realize how much wiser it would have been not to have withheld food from our friends, not to have squandered it on ourselves at the time when they asked us to share it with them, and when we refused to heed their appeal. Then it will be too late to realize that Herbert Hoover was right when he said, loud enough to be heard by the most hard of hearing, "Conservation of Food will win the war; Waste of it will lose it."

And what is easier than compliance with Mr. Hoover's request, than answering our allies' appeal for bread? We can supply a great part of the latter's wants, and never miss what we send. A cartoon by Mr. De Marr, published some time ago in the "Philadelphia Record," clearly shows how small the sacrifice is which Mr. Hoover asks of the nation. Uncle Sam is represented as seated at a table in the national restaurant, waiting to be served. Mr. Hoover, chief cook, crosses out, on the wall-sign, the scarcer food, wheat and meat, yet leaves for Uncle Sam quite a bill of fare from which to choose—poultry, fish, corn bread, vegetables, fruit. We are not asked to starve ourselves. We are to eat plenty—but wisely. We are but to abstain from wheat during one meal a day, and from meat during two meals a day, and to keep free from waste every one of the three daily meals. We are to use freely, during the one daily wheatless meal, any of the other cereals; and during the two meatless meals, any of the great variety of poultry, fish, shell-foods, vegetables, milk dishes, nuts, and fruits. If we rebel against such a bill of fare, we are not only ignorant of the daily rations of our

Have Enough
for Selves and
Others.

allies, but we are also undeserving of the great blessings that are ours. How blessed France and Belgium would deem themselves if their people could sit down to three such meals as can be set before us daily, even though one of them be wheatless, and two of them meatless! Germany raises but little wheat, and her meat supply is as short as is that of our allies, and yet she supports a nation that is two-thirds the size of ours from her food-products of an area less than the size of our State of Texas, and there are probably less people complaining in that country over insufficient food than there are in ours, because ours have been asked to eat a little less wheat, and a little less meat, and to waste a little less sugar and a little less fat.

Instead of complaining, we ought to be grateful to Mr. Hoover for asking us to eat a little more wisely than we have hitherto. Waste has been our nation's besetting sin. We have put more good food in our garbage cans than would have sufficed to nourish a nation half the size of ours. Some of our best physicians ascribe half of our ailments to over-eating, especially to over-indulging in meats. Many of our women, and a considerable number of our men, spend much time and energy and means on "reducing," when, with but a little restraint in their diet they could easily have avoided growing stout.

It was an advice worth remembering which one of the lecturers gave this summer at Washington, during the course on Food Instruction, "Wives," said he, "do not stuff your husband; husband your stuff." The author of the book *"Eat and Grow Thin,"* wrote as good a book as the author of *"Laugh and Grow Fat."* He penned proverbs as good as those which the author of the Book of Proverbs wrote who said:

"He that wastes today will be hungry tomorrow." "He that wastes in his own house increases the price of his neighbor's dinner." "Wasted materials belong to no one, it might have belonged to all." "If I could have what the nation wastes in one day, I would be rich for life." "The mother of a family who does not economize today is taking tomorrow's bread out of the mouth of her children." "The man who laughs at you today for saving may envy you tomorrow." "The stomach is a greater cause of poverty than the sword."

A waiter in a fashionable restaurant told me one day

that he sees daily enough of waste at the tables to satisfy the hunger of dozens of poor families, rolls broken and played with, costly meats nibbled at, deserts merely tasted, and shoved aside. I myself heard the following conversation at a restaurant, one night, when a young lady, probably coming from the theatre or opera, was asked by her escort to have something to eat. "I thank you," said she, "I do not want anything." "Oh, you must take something." "But, I am not hungry. I was at a luncheon at noon, at a tea in the afternoon, and had dinner besides." "I am not hungry either," replied he, "yet I am going to eat something, and so will you." "Very well then," said she, "if you insist, then you may order for me what you order for yourself." And the garbage can of that restaurant was probably made the fuller by the two half-eaten meals.

Waste in
Restaurants.

Oh, the sickening wastes which I see at wedding dinners, at banquets, with their unending courses of rich and indigestible foods that tend far more to the discomfort of the guests than to the gratification of their appetites. That was certainly timely advice which Grand Master Louis A. Watres gave, the other day, to the Masonic Lodges of Pennsylvania, when he said:

Waste at
Banquets.

"It is non-Masonic that there should be dire want in nineteen of the warring countries, and wanton waste in our own land. That such a condition exists is known to all men. That it is wrong, and out of tune with the divine teaching of true brotherliness must be admitted by all. Steps toward solving the problem point to right economy, both with the individual and in all groups of society. The saving thus effected should be given for speedy and needed relief. A conspicuous and prolific source of waste is the Masonic banquet. The expenditures on this account reach figures that are stupendous. . . . During the year 1916 the 502 lodges in this State spent approximately a quarter of a million dollars for this one item. It is now for us as thoughtful men to consider the incongruity of feasting sumptuously, and forgetting those starving, suffering peoples of the world, who by all ties of a common brotherhood, are entitled to our prompt assistance."

There are facts about food on which all of us need enlightenment, one of them is that it is not in the richness of food in which the best nourishment lies, nor in the consumption of much meat wherein the greatest strength may be found. The healthiest

Richest Food
Not the Best

nations are the vegetable-eating nations. Three hundred millions of Buddhists of today know not the taste of meat. Nearly all the Mohamedans and Jews abstain from swine's flesh, and are none the worse for it. Meat dishes are the rarest of Japanese meals, and yet the Jap can hold his own in physical strength and mental calibre with the foremost of the meat-eating peoples. More than half of the European laboring people partake of meat only on their great festive days. The laboring people in Italy subsist almost entirely on cornmeal, vegetables, and olive oil. A handful of dried olives quite suffices, as a day's ration, the shepherd of Syria, and the herdsman of Asia Minor.

Food is partaken of for the purpose of furnishing the body with blood, tissue, heat and energy. We may use for that purpose expensive meat and wheat, or obtain it just as well from the simpler and cheaper and more easily digested diets of corn or rye or barley flour, of eggs or milk or cheese, or peas or beans or nuts. One-half pound of meat yields one ounce of protein, one of the essential parts of food, of which—besides a small amount of food that yields fat and starch for purposes of heat and energy—three and a half ounces a day are required to keep a laboring man in good condition. The same quantity and quality of nourishment are found in one quart of milk, or in four eggs, or in four ounces of dried beans, or in a twelve ounce loaf of bread. Every quart of milk used in cooking, or otherwise, or every twelve ounce loaf of bread has the tissue-building value of that of one-half pound of meat. The energy-value of one quart of milk is equivalent to three quarters of a pound of sirloin steak. One pound of cottage cheese has as much strengthening power as one and one-fourth pound of steak, and cottage cheese is made of skim milk, and skim milk, excepting for its lack of fat, is as nutritive as whole milk. Wheat bread may be more attractive in appearance, but its nutritive value is no higher than that of rye, barley, oats, rice, corn, especially if these are used in a mixed diet. The war-bread of

**Rich Food-
Values in
Simple Diets.**

Germany consists of 45 per cent. of barley, and of 55 per cent. of wheat and rye. Professor Graham Lusk, of Cornell University, told us at Washington that his investigations have discovered as much energy-giving power in 4c. worth of cornmeal as in 32c. worth of Nabisco wafers. He also told us that splendid health, both of body and mind, comparative immunity to indigestion, absolute immunity to gout, may be obtained from a daily diet of bread, potatoes, fruit, and milk.

When so little is required for the maintenance of healthy life, and when we have so much to spare of the bounty with which God has blessed us, why should we basely, selfishly, refuse to share of our blessings with those who are sorely in need of them, to those who fight our cause, and who have bled and suffered for it two years long, and more, before we decided to join them in the field? What is the sacrifice we are asked to make? Simply this, to partake of meat at but one of the three daily meals, and of wheat at but two of them, and to allow waste at none of them. Is this so great a demand as to make us prefer to see our allies starve, and the war lost, rather than that we should forego the gratification of our untamed appetites?

**Little Food
Required for
Healthy Life.**

You may think that the little you save will not relieve the distressing food problem of our allies. It would not, if you were the only one asked to render this service. What you are asked to do is asked of a whole nation. And if you and all the others were to do your duty conscientiously, the result would be almost immediate relief to the hunger-stricken of Belgium and France. To give but one illustration out of many that might be cited, if each person were to save daily two ounces of wheat flour, it would mean 150,000,000 more bushels of wheat for our allies with which to mix their bread of rye and barley. Lesser food consumption and waste will not only relieve the hunger-stricken abroad, but, by increasing the supply, will also reduce the shortage and

**In the Saving
by Each Lies
Salvation of
Allies.**

the high price at home. And our more conscientious attention to the food problem would serve as a warning to profiteers and speculators that the people will not tolerate those who seek to enrich themselves at the cost of other men's starvation.

As we were told at the beginning of our discourse, we would have thought that man mad who, five years ago, would have prophesied that we would be at war today with one of the mightiest powers abroad. What we had thought impossible has come to pass. What, if five years hence we were to be sorely in need of food, and other nations should have an abundance of it, and should refuse to deny themselves some of it that we might be kept alive? How great would our rejoicing be, if in the hour of our need, nations abroad, remembering that in the days of their distress we came to their aid, would cheerfully come to our relief? We would then realize the full significance of the words of the author of the *Book of Ecclesiastes*, "Cast thy bread upon the waters, for thou shalt find it after many days."

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Others, Others
May Feed Us.

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“Consecration of the Temple Service Flag.”

By

Rabbi Jos. Krauskopf, D. D.

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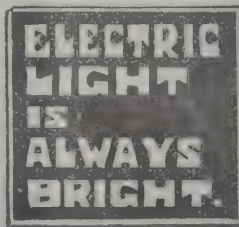
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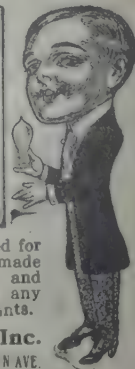
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Consecration of the Temple Service Flag.

ADDRESS AT TEMPLE KENESETH ISRAEL.

By RABBI JOS. KRAUSKOPF, D.D.

Philadelphia, November 25, 1917.

There is a departure today from our usual mode of service. Instead of the spirit of peace, which at other times pervades this Sanctuary, a martial spirit fills it this morning. The sound of war has penetrated the House of God. Men in uniform occupy our pews. Women, attired in the garb of the Red Cross Society, busily engaged, during the week, in work that is intended to lighten the hardships of our boys in the camps and on the seas, and to assuage the wounds of those stricken in the trenches and in field hospitals, are present in the Congregation, as are also parents and dear ones of those of our boys who formerly worshipped with us here, but who today, in foreign lands and at home, serve their country, even as they serve their God.

**Spirit of War
Enters House
of God.**

It is not the first time that Temple Keneseth Israel witnesses a service such as this. What transpires today took place in the days of the Civil War, and of the Spanish-American War. On the Roll of Honor of both these wars are recorded names of men of Keneseth Israel, and of its women, who gave freely of their labor and their love to the men at the front who fought and suffered and died in the defense of their country. Earlier still, in the days of the War of the Revolution, Jews of Philadelphia were among the foremost of those whose valor and heroism helped to wrest liberty from a mighty enemy, and to establish the nation on a foundation of freedom and

**Happened
Before.**

equality and justice, from which, with the help of God, and as long as an American Jew remains to wield a sword, it shall never be moved.

It is not hard for Americans to love their country, or to make sacrifices for it in its hour of need, for no other

**Easy for
American to
Love His
Country.**

people has enjoyed blessings such as have been lavished upon the people of the United States. Ours have been liberties which other peoples have not known; ours have been rights and privileges for which other peoples have yearned in vain. While others writhed under the heel of autocracy, we lived and labored and prospered as free men; while others groaned under the yoke of militarism, we grew mighty because our mental and moral and economic growth knew no hampering restraint.

And of all patriotic Americans, who love their country, and who are ready to make sacrifices for it, no one can love

**Easiest for
American Jew.**

it with a love as sacred and as intense as the patriotic Jew. For, to no other can the term "American Citizenship" mean what it means to him; to no one can the terms freedom and equality and justice have the significance which they have to the American Jew. From the time that he was driven from his native Palestinian land until his feet touched the American shore, he scarcely knew the meaning of "citizen." He scarcely knew the meaning of liberty until the stars and stripes floated over his head. He scarcely knew the meaning of right and justice, in his wanderings among the nations of the earth, until he saw these words written in the Constitution of the United States, and respected by the people of the land. No matter whence he came to these shores, he left no homeland behind, for, a true homeland he had not, until he found it here. He was outlawed, expatriated, persecuted in most lands; in the others he was but tolerated, and even there he had to pay dearly for the right to exist, for the right to worship his God in accordance with the dictates of his conscience. Here, however, in these blessed United States, he was before God and

before the Law, almost from the first, the equal of every other man, equal in rights, equal in duties, equal in opportunities.

Little wonder that the American Jew loves his country, as few others love it, and that he serves it with a zeal unexcelled by followers of other denominations.

From far and near, reports reach us of the splendid work done by our people in the work

How American
Jew Shows
Love of Country.

of the Red Cross; in securing Liberty Bond and other large subscriptions; in displaying munificent liberality toward our country in its hour of need. Richly have they received, and richly do they give in return. More than two hundred of our people are engaged at Washington, in voluntary service, helping our Government to bear the great burden and to solve the difficult problems which an unsought war has unexpectedly called upon it to bear and to solve. Figures show that our representation in the different cantonments is proportionately larger than is that of followers of other faiths, a fact that is all the more remarkable when we bear in mind that by far the largest number of our people is of recent immigration, and that the Americanization process of these is still in a formative state. But as most of these hail from Darkest Russia, they know from personal experience that a country is well worth fighting for, even dying for, that offers an asylum to the oppressed and outraged, such as they have found upon these shores.

And what patriotic story is not told by the Service Flag that has been brought here this morning for consecration, and that is about to be suspended, in front of this House of Worship, to show to the world

Told Best on
Service Flag.

the sacrifices the youth and manhood of this Congregation are ready to make that right shall never again be violated, that the peace of the world shall no more be disturbed? The four score of stars in its field of white, representing as many young men of our Congregation, who have already been summoned to serve their country, tell better than any words of mine can convey the feeling of loyalty to

their country, and to their country's cause, that possesses our American Jewish youth.

Why they have enlisted for this service, what their victory will mean for the oppressed countries of the world, of these things there is one man among us who is far better qualified to speak than I, it is the former Governor of the State of Pennsylvania, our esteemed fellow citizen, Edwin S. Stuart, whom I take great pleasure in presenting to you.

ADDRESS BY THE HON. EDWIN S. STUART, FORMER
GOVERNOR OF PENNSYLVANIA.

We are facing what is, perhaps, the most critical period in the history of America since the promulgation of the Declaration of Independence. No man in the world to-day has had thrust upon him such grave responsibilities as those with which the President of the United States is wrestling, in the present crisis. It is no time for idle talk, reckless or hysterical statements, unjust or unfair criticism. It is the time when love of country should efface party lines and obliterate political divisions. In this critical moment every American citizen, whether he is such by birth or adoption, should feel and publicly declare that it is a patriotic duty absolutely to stand by the President and uphold his hand in every effort made to maintain the honor and dignity of the United States of America.

It may be known, perhaps, to many of you that the American flag, when it appears on the battle front "somewhere in France," will be the oldest flag in continuous service without change, of any of the allies. It was adopted by resolution of the Continental Congress on June 14, 1777, and from that time to this it has never been changed, except by the addition of a star, as each new State was admitted into the Union.

The adoption of that resolution created a new national emblem which, from that day to this, has stood for human-

ity, liberty, and equality of opportunity for the downtrodden and oppressed of all the nations of the world. The liberty that it guarantees is liberty regulated by law—not license; “not liberty to do as you please, but to do what is right.” It has never been carried in an unjust cause, and has never been unfurled except for the benefit of mankind. Therefore it has never gone down in defeat. It is to be borne at the head of our armed forces in a war upon which we are entering not for conquest of territory or acquisition of power, but because we must teach the peoples of the world what true democracy means. We must make firm and stable forever the right of every man to worship God according to the dictates of his own conscience, and to enjoy the freedom of opportunity that is the happy lot of all Americans. It is not the termination of the present war merely that we seek. It is our aim and effort to destroy forever its causes. We have associated ourselves with other nations—to use the words of President Wilson “In the great task of making good what the nation has promised to do—go to the defense and vindication of the rights of the people everywhere to live as we have lived under the very principles of our nation. . . . America now has the opportunity to show to all the world what it means to have been a democracy for one hundred and forty years, and that we mean every bit of the creed we have so long professed.”

Have you ever been present at the railroad station when men called to the colors were leaving for “somewhere in France” or for the various Cantonments or training camps and seen a mother walk up with her boy and say good-bye, a wife with her husband, or a sister with her brother, and not a tear until the train started and it could not be seen by the loved ones who were leaving, some of them perhaps never to return. When the history of this great world horror is written the brightest chapter will be that devoted to the work and sacrifices of the women of America. Theirs is the suffering, theirs the

sacrifice when war spreads its terrors. It is her son; it is her husband, it is her brother, who goes in the trenches.

And yet in the face of the sorrow and loss which will inevitably fall to their lot, they rise above self and yield what is nearest and dearest for the common good of mankind. It has always been so; and always will be so. All honor to them for the noble part they play in this tremendous conflict.

The President said a few months ago this "war means grim business." It is not a holiday affair; not a mere parade with flags flying and bands playing. It is real war upon an unprecedented scale. America expects every man to make a sacrifice. There is a call to universal service in this stupendous effort to establish for all futurity the principles upon which the American Republic was founded. This will be the final struggle to settle permanently the rights of our own people and of the peoples of the world—the weak as well as the strong—to enjoy unmolested the freedom of conscience, aspiration and action that God intended should be the natural and inalienable prerogatives of mankind. And after the victory is won the man or woman who did not contribute his or her share to the triumph of so holy a cause will be unhappy indeed.

In introducing the Hon. George S. Graham, Congressman of Pennsylvania, Dr. Krauskopf said:

"When some eight years ago, I founded the Patriotic Society of Philadelphia, a number of prominent men of our city participated in the Consecration Exercises which took place within the sacred walls of Independence Hall. All spoke well, but none among them so thrilled the audience with the eloquence of patriotism as did Congressman George S. Graham. It was of him I thought at once, when I felt the need of an inspirational speaker, and his response to the invitation was as immediate as was the call. I take great pleasure in introducing to your our distinguished fellow-townsmen, George S. Graham."

ADDRESS BY THE HON. GEORGE S. GRAHAM.

I am very glad to be here and participate in these patriotic exercises with you for three reasons: First, Among this congregation I have many friends, some of whom were my earnest and excellent friends at the beginning of my career as a lawyer, and have been faithful even until now; second, I wished to be here because your minister, Dr. Krauskopf, wished me to. He has been such a broad-minded, helpful member of our community, always ready to lend a hand and help forward every good work intended for the welfare of our people that I could not refuse him. I am glad to be here with him. * Then, third, I am glad to be with you because in this way I fancy I may contribute "my bit." I cannot enlist in the Army or Navy—I cannot become actively engaged in that way in serving our country, so, I felt I might serve a little by joining in this consecration service.

We are met to dedicate a service flag upon which are inscribed eighty-two stars. One star for each one of the group of young men who has enlisted in the service of his country in this war, from this congregation. This flag is a roll of honor. Every star is an honor star.

As Lincoln said at Gettysburg: We cannot dedicate this battlefield. Those who fought here, or were wounded or died here, have dedicated this soil. So the young men who have offered their lives to their country—each one of whom is commemorated by a star—have already consecrated this flag by their voluntary sacrifice. To be consecrated is to be set apart from an ordinary to an extraordinary use. These young men are consecrated to their country's service. This flag is consecrated as an emblem of

their patriotic action in dedicating themselves to flag and country.

The purpose of every setting apart is the vital thing. What is the purpose of these young men? They are going forth to fight their country's battles. What are they going forth to fight for? That is the important question. Is their cause of quarrel just? "Thrice armed is he who has his cause of quarrel just," says the Poet. Are they—are we "thrice armed" in this dreadful conflict? If so then we have naught to fear, for the God of Battles will fight with us, and we shall get the Victory.

The occasion of the war was a broken promise on the part of Germany. After much correspondence and exchange of diplomatic notes, Germany promised to restrain her U-boat warfare. Passenger vessels were not to be attacked, and commercial craft were to be treated according to the law of nations. They were to be halted, searched and disposed of as the International law required. Ample opportunity was to be given to save all on board before sinking such ships, unless where they resisted or fled. This promise helped us to keep out of war. But this promise was broken. Notice was given the United States through Germany's diplomatic corps that after February of this year every vessel found within a given zone, which covered the waters about the British Islands for hundreds of miles and one half the waters of the Mediterranean Sea, whether belligerent or neutral vessels, would be torpedoed and sunk without warning. Then came the convening of Congress in extra session. The Senate and House met in joint convention. It was a solemn hour when the President appeared and gravely presented the gravest issue ever called to the attention of Congress. Well do I recall that solemn

day and well do I recall how the Congress of the United States after listening to the President's recital of Germany's misconduct unanimously almost, and without distinction of party lines declared that a state of war existed between Germany and these United States.

But the occasion of the declaration of war was only after all incidental, and a sort of culmination of what went before.

The American people were stirred when the German military machine broke over the borders of Belgium and the German Chancellor Von Bethman Holweg had declared a treaty was only a "scrap of paper."

The American people were outraged when the *Lusitania* was torpedoed without warning and the bosom of the Atlantic was strewn with the victims, men, women and little children

Then, perhaps, was when we should have declared war on the inhuman butchers of American citizens who were within their rights on the high seas under the law of nations.

With every fresh U-boat attack new reasons were added. We had ample cause for declaring war, but with rare patience our Government struggled to avoid that awful consequence.

The American flag itself was insulted on the high seas. Vessels floating our sacred banner were fired on, and sunk without warning.

Espionage was conducted in our country. Men of foreign birth and nationality conspired to hinder the industries of our country. Things were done that no self-respecting country could endure. Notwithstanding, we still struggled to maintain peace, but it was of no avail. Germany broke her promise about the U-boats and began

a ruthless inhuman warfare which Americans could not tolerate and maintain their self-respect. So war was declared to exist.

But behind all this was the eternal struggle between right and wrong. The world-old battle. On one side was arrayed the hosts of autocracy and on the other the people and democratic existence. We should have prepared and entered the war earlier. The Allies were fighting the battle of freedom and humanity and we should have taken our part earlier. The invasion of Belgium should have been protested. The sinking of the *Lusitania* should have been prohibited in advance, and when it occurred we should have declared war. Two years were lost to us but, thank God we have been making good since April when the call came to battle for a place for democracy in the world.

All the material wealth and the man power of the nation should be pledged to the prosecution of the war to a successful result and a material victory. We are not in the war for selfish reasons. We wish no territory. We wish for no indemnities. We fight for human liberty and freedom and the death of military autocracy.

The spirit of our noble young men in entering this war is illustrated in those matchless letters of Coningsby Dawson to his home. The sentiment of these letters has been vouched for to me, by British officers whom I have met, who have told me of the spirit of the Allied hosts, especially of France and Britain.

Coningsby says: They were men who had left professions and vocations which still engaged the best part of their minds, and would return to them when the war was over. War for them was not a vocation but an occupation. Yet they had proved themselves splendid soldiers, one and all, bearing the greatest hardships without com-

plaint, and facing wounds and death with a gay courage which had made the Canadians famous even among a host of men equally brave and heroic. The secret of their fortitude lay in the one brief phrase, "Carry on." Their fortitude was of the spirit rather than of the nerves. They were aware of the solemn ideals of justice, liberty and righteousness for which they fought, and never would give up until they had won. In the completeness of their surrender to a great cause they had been lifted out of themselves to a new plane of living by the transformation of their spirit. It was the dogged indomitable drive of spiritual forces controlling bodily forces. Living or dying those forces would prevail. They would carry on to the end, however long the war, and would count no sacrifice too great to assure its triumph. This is the same spirit which pervades the American hosts now arming and they will "carry on" until Victory crowns their efforts.

The very life of our country and institutions were menaced. We are not fighting for European nations. We are fighting for ourselves. The autocracy not only wars against Europe but also against democracy wherever it exists. Our battle is for self-preservation. We are not fighting for conquest, but for self-preservation. The Kaiser told our minister that he would in due time pay attention to the United States. He meant it. The philosophy of Treitschke and others showed that German policy looked upon war as necessary to national expansion. That if a nation needed more territory it had a right to seize it. If it wished for commercial supremacy it could command it by its navy and army. That German Kultur was above all else and bound to have a first place. This terrible menace existed for us as well as for poor Belgium. Our turn

would come in due course. No treaty could stand in the way. No distance could render us safe from attack.

The eternal war between autocratic military power and free government was on, and could not be avoided. We must fight or submit. No American would ever agree to submission. We have no war against the German people only against the military staff, the machine and the Kaiser. This war is also for the benefit of the German people. Out of it will come the Supremacy of Democracy. The people of Germany will be liberated and possess a greater freedom than ever before. They will be able to join the federation of democracies which will unite to make war impossible hereafter. If I did not believe in a God who rules the world I would not wish to live. There is a God who sits at the centre of the universe and is ruling and overruling the passions of men and out of this terrible cataclysm will evolve a better and freer condition for humanity. We wish for no peace without victory. We must secure a victory that will insure the world's peace and make democracy safe for the future in the whole world.

We long for the day when the sword shall be beaten into a ploughshare and the spear into a pruning hook; but not until the war has ended in victory and the cause of humanity and freedom has been fully vindicated. God grant unto us courage, perseverance, and endurance, until the rule of autocracy has been overthrown, and the nations of the earth loving peace and justice, shall unite for the protection of the weak, the maintenance of the integrity of treaties, the destruction of autocratic war power by an individual which, without the consent of the whole people, may drench the world in blood and sacrifice property and millions of lives without a "just cause of quarrel."

May the American people realize the magnitude of the war upon which they have entered, and the great cause for which they battle, and animated by a great purpose to conquer, pledge their wealth and manhood to the last dollar and the last man in support of our country and our Government without division or political consideration until Victory comes, and right is made to triumph, and justice and righteousness are fully vindicated.

The angel who sits on the circle of the earth listens to the hum of industries and noise of preparation going on in our midst. Above the hum and the noise he hears a united people courageously singing "then conquer we must for our cause it is just" and this be our motto "in God is our trust."

After Congressman Graham's ringing message, the entire Congregation of more than two thousand, led by the augmented choir, and assisted by some five hundred pupils of the Religious School joined in the singing of the "Star Spangled Banner."

Thereupon followed the

CONSECRATION PRAYER.

By RABBI JOS. KRAUSKOPF, D.D.

Oh, Thou who, in the heavens above and on the earth below, hast made manifest Thy love of peace, may it please Thee to vouchsafe Thy protection unto our Chief Executive, and unto all who aid him in guiding the affairs of our nation. Compelled by dire necessity, our country has entered upon war, so that the world's peace may never again be threatened or disturbed. It has taken up the sword, that strife and discord may cease among the nations of the earth.

Imbued with love for our government, which proclaims freedom throughout the land, unto all the inhabitants thereof, may we be ready to offer, upon the altar of patriotism, whatever may be required of us in this period of national stress, so that the blessings we enjoy may be shared by those sorely in need of them.

Help us, we pray Thee in our efforts to bring nearer the day when men may see, clearer than they have hitherto, the truth of the Prophet Zachariah's teaching, that true victories are won "not by might nor by power, but by Thy Spirit, O Lord!"

May it be Thy Will that our participation in this war may speed its end, and may that end be a victory of Thy Spirit rather than of our might,—a victory that may root democracy among the governments of the earth, and spread brotherhood among the children of men.

May the Service Flag, which we are consecrating in this solemn hour, and which we are about to place at the front of this sacred edifice, heighten the sense of loyalty and patriotism in all passersby. May it waft hope and confidence to those of our nation who, forsaking all that is dear to the human heart, have gone forth to face a mighty foe. In the hours of their trials and tribulations, may the consciousness that they are remembered at home by a grateful nation, and devoutly prayed for by a loyal Congregation, buoy up their spirits, deepen their conviction that they are serving a noble cause,—a cause deserving of even the greatest of sacrifices.

May this tribute of honor which this Congregation pays to those of its members who have answered their nation's call, serve also as a comfort to their dear ones at home, who must bear the painful separation from son or husband, from father or brother or lover. May every tear they shed, every prayer they offer, ascend to Thee as a suppliant for this all-too-long enduring world-calamity to come to a speedy end.

We commend unto Thy care, among the others, the young men of this Congregation, eighty-two in number, who are represented by stars upon this Temple Service Flag, who are serving their country, either at the front in foreign lands, or are preparing themselves, in various camps at home, for like service abroad when duty shall demand their journeying across the seas. With patriotic pride, and with solemn feelings, we make mention today, and record, in our archives, for lasting remembrance, the names of

Irwin Abrams,
Ralph Anspach,
Isidor Arnoldi.

Justin Bamberger,
Howard S. Bamberger,
Solomon Roy Behal,

Frank Behring,
Eli D. Bernheim,
Philip Blankensee,
David W. Blumenthal,
Harold Blumenthal,
Harold Bornstein,

Dr. H. J. Brachman,
Lewis L. Bucks.

Dr. Franklin Cohn.

Albert S. Dreifuss.

Herbert Eichwald,
Newton Elkin.

David Goldberg,
Charles Goldstein.

Nathan Hazan,
Isaac L. Heyman,
Raymond B. Heyman,
Ralph Hirsh,
Solomon J. Hirsh,
I. L. Hyman,
Max L. Hyman,
Harry Hyman.

Dr. Leopold M. Jacobs,
Morton R. Jacobs.

Albert Aaron Kahn,
Arthur Kahn,
Charles K. Kamsler,
Walter Kaufmann,
L. Milton Kline,
David Kohn.

Bernard Levison,
Elmer W. Levy,
Lester Levy,
Newton Levy,
Morton Lipper,
Leonard Loeb,

Philip Loeb,
Dr. J. D. Loewy,
Sam N. Loewy,
Stuart Louchheim,
Abe Lovener,
Alfred Lowenstein.

Dr. J. Manasses,
J. DeRoy Mark,
Jack Moses,
Jacob J. Mann.

Leonard G. Needles.

Justin Pagel,
Leo Pollock.
Leon W. Reinheimer,
Herbert D. Reis,
Walter J. Rosenau,
Herbert Rosenberg,
Walter Rosenberg,
Herbert Rothschild.
Myer Schwerin,
J. Leonard Sessler,
Willard Sickles,
Lewis Silverman,
Elmer D. Simon,
Henry Simons,
David Sobel,
Dr. C. J. Stamm,
Morris H. Starr,
Meyer Sternberger,
Howard A. Stuart,
Arthur Strouse,
Herbert T. Sundheim.

Earl Tanzer.

Richard Van Baalen.

Earl Wiernick,
Stanley Wohl.

Alex. J. Waldman,
Gustave Weinlander,
Harold Wertheimer,

Israel Ziegler.

Oh, that there might again, and speedily, come upon the earth a day like unto that of which King Solomon spoke: "The Lord has given us rest on every side: there is neither adversary nor evil occurrence!"

As, at the close of the flood in the days of Noah, mayst Thou, at the close of our present dark days of sorrow, set anew Thy bow into the clouds, as Thy token and promise that, as long as night shall alternate with day, and winter with summer, and tide with flood, so long wilt Thou not again suffer war and destruction to afflict mankind.

May this be Thy Will, even as it is our most fervent prayer. Amen.

After the conclusion of his prayer, Dr. Krauskopf turned to the Temple Boy Scouts, more than one hundred in number, who occupied seats to the right and left of the pulpit platform, and spoke to them as follows:

"And now, members of the Temple Boy Scouts, carry ye to the front this Temple's Service Flag, and unfurl it where all who pass may see it and catch from it the consecration and inspiration that is the nation's need, if the cause in which it is engaged shall win the victory for which our prayers are raised."

Upon this, the bugle call to the colors was sounded, and the flag was carried forth, while the Congregation, the pupils of the Religious School, and representatives of the Red Cross Society, attired in their costumes, intoned the national hymn "America."

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..Our Pulpit..

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No. 6

Has God Forsaken Man?

By

Rabbi Jos. Krauskopf, D. D

PHILADELPHIA

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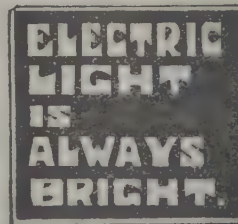
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Has God Forsaken Man?

A KIPPUR SERMON, AT TEMPLE KENESETH ISRAEL.

By RABBI JOS. KRAUSKOPF, D. D.

Philadelphia, September 25-26, 1917.

In my New Year sermon, ten days ago, I expressed my belief that probably never before, in the history of Israel, have hearts been as heavy as they were on that day. On this Kippur day, I might say, with equal conviction, that not in many a year has the Jewish mind been as religiously inclined as it is at the present time. Of all revivalists, there has never been one that has moved hearts and souls as has this present world-carnage. It has made people pray who never prayed before; it has made regular church-attendants of people who, before this world catastrophe, were rarely seen in places of worship. Publishers and librarians tell us that the demand for serious literature is rapidly outstripping that of fiction; sellers of Bibles and Prayer-books inform us that these are again coming into their own, that they are enjoying a popularity they have not enjoyed for a long, long time.

**World in a
Religious
Mood.**

There is nothing strange in all this. Sorrow has settled upon the world; bereavement has afflicted millions of homes; and where sorrow and bereavement enter, there the door almost always opens wide also to God.

**Sorrow Gen-
erally Opens
Door to God.**

I say "almost always" for I am conscious of exceptions. While it is generally true that sorrow softens the heart and sobers the mind, that tears cleanse the eyes of unbelief, and make them clear-sighted of the existence and ministry of God,

**Sorrow at
Times Turns
Man From God.**

it is no less true that sorrow, in some instances, hardens the heart, blurs the eye, makes the mind rebellious, makes it to spurn, to deny, God. I well recall a scene, early in my ministry, in a cemetery at an open grave, into which a little child had just been lowered, when the father of it, whose early dissipations were probably the cause of the early blighting of this little flower of humanity, dropped three spadeful of earth upon the little coffin, and then flung the spade away with the words: "This is the last of my child; and this is the last of God!" There have been those who, tottering under the blow which the war inflicted upon them, looked heaven-ward for aid, and when none came, cried aloud: "My God, my God, why hast Thou forsaken us?" And when blows fell heavier still, and still no deliverance came, nor answer to their cry, they cried out louder still in their despair: "There either is no God, or, if there is, he is a devil!"

This cry of despair when whelmed by pain and loss, is an old one. We meet with it in the Bible. You may recall the story of Job. Though robbed of his children and possessions, though sorely smitten, though writhing in pain, he still holds on to his faith in God. "Shall I receive only the good from God," he says, "and not the evil as well? Naked entered I this world, and naked shall I depart from it. God gave, and God took. Blessed be His name." From such words as these, he tries to draw solace with which to bear his affliction. Not so his wife. Even though spared her husband's pains, she has neither his patience nor his power of submission to a fate not understood. To her, God is a fiend; there is no love, no justice in Him. "Curse Him," she says to her husband, "and He will grow angrier still, and slay thee in His wrath, and thou wilt be delivered from all thy sufferings."

We have another striking instance, one of the very latest, of God being held responsible for the misdeeds of men.

It is told in Mr. H. G. Wells' book, entitled "*Mr. Britling Sees It Through*," with the contents of which many of you are familiar.

And in "*Mr. Britling Sees It Through*."

Mr. Britling, as you will recall, has lost, in this world-war, a son, whom he loved with all the affection of a fond father's heart, of whom he had expected great things, and which great things would probably have been realized had the son been spared. Mr. Britling is deeply pained when the sad news arrives, but he presently recovers himself, and works out a philosophy, a God-belief, that comforts and sustains him, that inspires him with a sense of duty so to work upon man and society that such slaughters on battlefields, and weepings at home, as now harrow the souls of men, may never occur again.

Not so the wife of his secretary. Word has reached her that her husband had fallen at the front. While holding tenaciously to the belief that the report cannot be true, that her husband cannot be dead, that he will return (and he subsequently does), she loses all faith in a God of love and justice. "Do you really believe," she asks, one day, of Mr. Britling, "that things can ever be better than they are?" "Yes," answers Mr. Britling. "I don't believe it," she replies. "The world is cruel and will always be so." "It need not be cruel," answers Mr. Britling. Dissatisfied with his answer, she says: "It is just a place of cruel things. It is all set with knives. It is full of diseases and accidents. As for God, either there is no God, or he is an idiot. He is like some idiot who pulls off the wings of flies. There is no progress. Nothing gets better. How can you believe in God after the loss of your son? Do you believe in God?" "Yes," answers Mr. Britling, "I do believe in God." "Who lets these things happen?" she interrupts him. "Who kills my husband, and your son?" "It was not God but man that killed them. It was not by the will of God that it was done, but against His will," answers Mr. Britling. "But He let them happen. Why do they happen?" she asks.

God Denied
Because of
War.

Mr. Britling then proceeds to tell her of the wrong conception of God which a dark-age theology foisted upon the world. He tells her that men have ascribed attributes to God which He never possessed, have made Him all-powerful, all everything, when He is nothing of the kind. "If I thought," says he, "that there was an omnipotent God who looked down on battles and death, and all the horror and waste of this war, a God able to prevent these and yet permitting them, I would spit in his empty face. But He is nothing of the kind."

God Shown
to Be Not
Responsible
For War.

What Mr. Britling means is what I have endeavored to teach from this pulpit on diverse occasions, and what

True Con-
ception of
God Given.

I have taught in my Confirmation Classes for years, namely, that God is Law, is as much under its eternal, and universal, and immutable sway as is man and nature. If that law is violated, punishment ensues; if obeyed, freedom from suffering is the reward. He who touches fire must have his fingers burnt. He who sinks to the bottom of the sea must perish for the want of air. He who stands in the way of a bullet or bomb or bayonet or locomotive, must have his body pierced or crushed or torn. He who is the offspring of diseased parentage must bear the consequences of parental sin. Let a man be never so good, if he comes in conflict with law, either through his own neglect or through the fault of others, he must suffer the consequences. He need not look for miracles to effect his escape. They will not happen, and they never have. Fire will not change to ice. Water will not change to air. A cannon ball will not change to a ball of cotton. There will be no God in the sky to uphold man's aeroplane or to repair his engine if neither of them are fit for flight; there will be no angels to guide man's feet across a slippery glacier if his feet are not roughly shod; there will be no invisible guardian to protect the child from harm if left unguarded before an

open fire; there will be no host of heaven to extinguish the flames, if the hands of warring men set a town on fire.

Yet God did work a miracle by so fitting out man that he has no need of miracles. He gave him reason to know that he must not touch fire, reason to know that he must not stand in the way of bullet or bomb or bayonet, and that such instruments of destruction should not be allowed to be used. He gave man reason to distinguish between right and wrong. He gave him free will to choose between right and wrong. He gave him conscience to draw him toward the right and from the wrong.

God, therefore, is not only Law, governing by it and governed by it; He is also Love, governing by it and governed by it. God is every noble emotion of the heart, every aspiration of the soul, every sentiment of right and truth and justice. He is the blush of innocence on maiden's cheeks, the smile of happiness on mother's face, the look of holiness in prophet's eye. He is the bloom of flower, the song of bird, the grain of field, the drop of rain, the flake of snow, the kiss of love, the clasp of the hand of gratitude. His face is seen in the glory of the sunrise or sunset or moonlit sky. His voice is heard in the pulpit and in the school, in the Ten Commandments of Moses, in the Golden Rule of Hillel, in Jefferson's Declaration of Independence, in Lincoln's Emancipation Proclamation, in Wilson's demand that "the world be made safe for democracy."

To come back to Mr. Wells' book, "If there were nothing else in all the world," continues Mr. Britling, in his discussion with the rebellious young woman, "but our kindness for each other, or the love that made you weep or me mourn because of the loss of our dear ones, if everything else were cruelty and bitterness, it would still be certain that there is a God of love and righteousness. If there were no signs of God in all the world but the godliness we have seen in our dear ones, this would quite suffice

me to believe implicitly in the presence and nearness of God."

The young woman is deeply impressed with this, to her, new teaching of the nature of God, and her rebellious spirit is considerably quieted.

Mr. Wells has developed this God-belief of his in two other and later books, one entitled, "*God, The Invisible King*," the other entitled "*The Soul of a Bishop*,"—three books on God within the three years of the war, books which, though they might have been more lucid, will aid materially in removing a God-conception that has made for unbelief, in establishing a God-belief that will be as comforting to others as it has proved to the author himself. If so great a writer and thinker as he, found it necessary to have a light whereby to guide his feet in his hours of darkness, how much more must that need be felt by the hundreds of thousands who mourn and weep, and who are not as learned as he? Sorrow instead of driving him to unbelief brought him all the nearer to God, filled him with a sense of duty to afford a sorrowing world divine comfort and stay. When the sun shone brightly, he probably never felt the need of God; when darkness settled over his home, he could not do without Him.

There is no belief as common as that man can accept God or discard Him as he chooses. Man may do without God for a time, but sooner or later he will come back to Him, for the reason that he is so intimately linked with God that he cannot keep away from Him altogether. Religion is an efflorescence of the soul, not a concoction of priests, as scoffers are pleased to declare. Ingersoll is well-nigh forgotten; God still lives. On a Kippur Eve, many years ago, Ingersoll delivered a lecture, in the Opera House, across the street. His subject was "*The Doom of Religion*." Jewish Houses of Worship are as crowded today as they were then. There was religion before priests entered the

God Needed to
Guide Feet in
Darkness.

God Insep-
arable From
Man.

world; it will endure long after they shall have ceased. Men founded this congregation before yet they had a minister; and were it to disband tomorrow, men would busy themselves the day after with joining another one, or starting one anew, and looking for a new minister. To look to a Higher Being, to seek Him, especially in the hours of need, is as natural as it is for the child to reach out its little hand for its mother in the hour of darkness or of fear or pain. It has always been one of the instincts of man. A people without a God-belief, no matter how crude that belief, has never yet been found. Whatever else I did not see in my tour around the world, I did see people, in every country I visited, worship. And in many of them I saw ruins of gorgeous Temples of thousands of years ago. Religion preceded civilization, and it will crown it, no matter how far learning and progress may advance. Only He who planted the religious instinct in the heart of man will be able to tear it out. When that day will have dawned, law and order will have passed away, humanity will have ceased, the world will have returned to utter chaos and darkness whence it arose.

There are those that ask: "Of what good has this universal Gob-belief been, of what good religion, if world-wars and their attendant horrors and miseries are still possible? Has not religion proved itself a dismal failure?" No, it is not religion that has failed; it is man who has failed. It is not religion that has forsaken man; it is man who has forsaken religion. If the will of God, as written in our souls, as taught by great men in great books, had been obeyed, if men had followed the teachings taught by each civilized creed: "Thou shalt not steal. Thou shalt not kill. Thou shalt not bear false witness. Thou shalt not covet. Thou shalt not hate thy brother in thine heart," there would have been peace on earth, and good will among men, instead of this horrible world-war.

**Not Religion,
But Man Has
Failed.**

If such a blessed state could have been attained through the influence of religion, why was that state not

**Churchmen of
Former Days
Choked It**

attained? some of you ask. The answer is simple enough. Pure religion has never yet been given a chance to reveal its greatest power for good. It has suffered as much from its friends, in former times, as it now does from its enemies. When churchmen wielded power, they buried real religion under a heap of theological rubbish, under a mass of creeds and dogmas and ceremonies, that choked the very life out of it. In its place they put a horrible caricature, and in its name they committed frightful outrages.

Gradually, churchmen lost their power, and laymen assumed leadership over the spirits of men. Many of

**Laymen in Our
Day Made It
Taboo.**

these, failing to recognize that what had been passed off as religion was but a caricature of it, that they had in reality never seen a true presentation of it, made it taboo. Law, science, the school, the press, the stage, international, commercial, and social intercourse, these will do the work, it was claimed, which religion has failed to do, these will inaugurate the golden age of universal peace and eternal good will. And so society passed under the regime of these new and loudly acclaimed redeemers. Science became a god; the press, a Bible; libraries and laboratories and theatres, places of worship; lawyers occupied places once filled by churchmen. They, as well as men of affairs, captains of industry and finance, filled the legislative halls, from which preachers were almost entirely excluded. There is not one preacher in the Congress of our Nation, in the legislature of our State, in the councils of our city. For men whose constant study is God, righteousness, justice, the inviolability of the moral law, there is no place in the governments of the American people.

Still, with all their power, they did not redeem. If things became better in one direction, they became worse

in other directions. War succeeded war, outrage followed upon outrage. Big nations and big corporations swallowed little ones.

**Picture of
Irreligious
World.**

Armies and navies and armaments became larger, and more and more formidable. Corruption honeycombed society. Justice became hostage to money-powers. Courts were never so many nor so busy; hospitals and penal institutions never so crowded. Pogroms became the order of the day in Russia, a Dreyfus case became possible in France, a Leo Frank case in the United States. On the one side, shocking extravagances; on the other side appalling want and misery. Only the other day, we read of a dinner given at Sherry's, New York, to a select number of financiers, served on golden plates, at \$140 a cover; in another column of the same paper we read of loud wails among poor, laboring people, because of the high and extortionate prices asked for the necessities of life.

Neither law nor science, neither press nor laboratory, neither parliament nor congress, will rid society of the ills from which it suffers, if religion continues to play as small a part in the affairs of men as it has in recent times. The cure

**Religion Alone
Can Redeem
World.**

must be far more radical. It must begin at the very heart of man by instilling into it full doses of the true religious spirit, of the kind of spirit that possessed a Moses, an Isaiah, a Jesus, a Savonarola, a Spinoza, a Tolstoi, a spirit consecrated to right and duty, a spirit ready to dare all and suffer all for righteousness sake. Such a spirit is capable of development in each of us. As Wells puts it, "As the flame is hidden in the coal, and the oak tree is hidden in the acorn, and the flower is hidden in the seed, so the Divine Life is hidden in you and me, in all men and all women, and true progress lies in discovering the hidden splendor in ourselves and others, in finding the way to let God out. God is present in you and me, a spark, a whisper, no more, perhaps, but we have to fan the spark till it burns like the fire of love whence it came; we have to make the

whisper a mighty song. We have to reveal God." And there is but one power that can fan that spark, and tune that whisper, that power is Pure Religion.

What can be clearer than that before God can become the ruling power of a nation, He must become the ruling

**Nation Cannot
Be Godly, if Its
People Ungodly.**

power of the individual? What is a nation but an aggregation of individuals? As are the individuals, so is the nation. Can the nation be actuated by noble, altruistic ideals, when its citizens are ruled by base lusts of power or pelf or fame? Can the nation be upright and just, when its individual citizens are full of rapacity, of cunning, deceit, falsehood? Can a nation have regard for the rights of another nation when individuals of that nation have no scruples about violating the rights of each other? Once let each part be pure, and the whole will be pure. Once let each of the representatives of a nation be godly, and their acts in the council chamber, in legislature, in parliament, in congress will be godly. Once let individuals be free from rapacious greeds, from insatiable ambitions, and nations will no longer perpetrate such outrages on weak and helpless peoples as they have in Asia, Africa, and other continents, during the past centuries.

President Wilson has adopted for his slogan: "The world must be made safe for democracy." The world will never be made safe for democracy, if it is not first made safe for religion. A democracy means rulership by the people. If the people are to rule aright, they must think and feel aright. And they cannot think and feel aright without the aid of religious consecration.

There will be war as long as the destiny of nations will be guided by men who have not a God of right and justice

**There Will Be
War as Long
as Society
Is Irreligious.**

in their hearts. There will be unrighteousness and injustice as long as men and women will not stand in awe and fear of a God of right and justice. There will be hatred

among the nations as long as they will not be drawn toward each other by their belief in a God of love, in a Father of all. There will be sin and crime and vice and corruption as long as parents will consider it right to withhold religious instruction from their children. There will be strife and discord among the peoples as long as places of worship will be meagerly attended, as long as people will fail to recognize that, in attending upon Divine Services, they confer benefit upon themselves, and not upon God. God needs not the church, but man needs it. God needs not to be told in the church that He is Great and Good, but man is to be inspired, within the church, into becoming great and good. God does not need the church, but the men in our Congress, in our Legislature, in our City Hall, need it; our financiers of Wall Street, the heads of the great banks and enterprises need it; the bookkeeper, the salespeople, the employer and the employee need it; the young men who waste their manhood in deeds of vice, the young women who waste their precious time in idleness and luxuries, the conscienceless, the faithless, the purposeless,—these, and a thousand others, need the church. It is for them that religion has been instituted, and not for God.

You remember the story told in the Bible of Moses, the leader and lawgiver, standing on the mountain top with his arms uplifted in encouragement and prayer, while Israel, in the valley below, is battling against the ruthless Amalekite. As long as the leader's hands are uplifted, his people are victorious; when, from weariness, they sink, his people are defeated. Alarmed by the defeat, Aaron, the priest, and Hur, grandfather of the builder of the sanctuary, come to their leader's aid, and the battle ends in brilliant victory.

You have, in this story, a striking picture of a relationship which alone can make the world "safe for democracy." Moses represents government; Aaron, religion;

**Before World
Can Be Made
Safe For
Democracy, It
Must Be Made
Safe For
Religion.**

Hur, religious instruction. Unsupported by worship on the one side, by religious instruction on the other side, the arms of government sink exhausted, and its cause sustains a rout. Supported by them, its arms will be uplifted, and its cause gloriously triumphant. Unless the world is made safe for religion, it will never be made safe for democracy.

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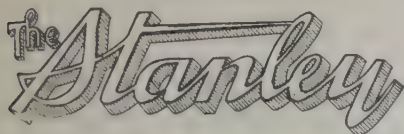
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Sunday, December 9, 1917

No. 7

“The Judge of the Universe.”

By

Rabbi James G. Heller

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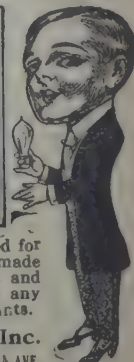
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"The Judge of the Universe."

A DISCOURSE AT TEMPLE KENESETH ISRAEL.

By RABBI JAMES G. HELLER.

Philadelphia, December 9, 1917.

According to the classical teaching of ancient Buddhism, the history of the universe is divided into cycles. These are of protracted duration, and in each occurs a similar spiritual pageant, a similar development from the invincible inspiration of a Buddha to the gradually accumulating murmurings of mankind. Man is fettered to the Promethean rock of time. He is lashed to the slowly rotating wheel of the instability of all things. And as he lies there, every muscle taut, the sweat of anguish starting from his brow, he is forced by inexorable Fate, Karma, to view again and again, with every turn of the wheel, the slow disintegration of each new-born hope.

Civilization
Moves in an
Ascending
Spiral.

The idea is not confined to Indian mysticism. Bertrand Russell tells the same story,—a satirical and adamant God who has created man only to watch his antics, rainbow-winged butterfly though he may be, on the end of the needle that pierces the very vitals of his spirit.

But we may dissociate this view from its pessimistic tinge. There does seem to be a certain periodicity in human thought, in the great movements of the human spirit. Evolutionists and philosophers of history are wont to picture life as an ascending spiral. Life seems to return again and again to the same station,—but it is only in point of horizontal position, not of vertical elevation. Before Socrates the thought of the Greek sages was centered upon the external world. Socrates turned the eye of mankind inward. It was he who first voiced the idea expressed in our modern

age by Pope, "The proper study of mankind is man." And, superficially at least, throughout the middle ages this tendency persisted. But the sun of the Renaissance broke through the clouds with which the Dark Ages had obscured the light, and once more the race went forward, conquering Nature, centering effort and research upon the world without. What momentum the movement gained, how thoroughly it permeated the art and religion and civilization of western Europe, is common knowledge!

But the pendulum seems again to be at the turning-point, ready once more to begin upon its downward and upward sweep. Even before the war immaterial, idealistic, even mystical forces had begun to struggle for preponderance,—and like David they had cast their stone at the brow of the Goliath of monistic materialism. Maeterlinck was lending the drama the haunting melodies of a dream-fantasia. Hauptmann had turned from stark, revolting realism to the realities of inspiration, beauty, good, and faith. The neo-spiritualists, such as Lodge, Wallace, James, Crookes and Lombroso,—men of rigid scientific training and thought, were striving to vindicate the soul, to confront materialism with that with which alone it will reckon,—"facts." Even the pragmatic school of thought, that was the philosophic, immaculately-conceived child of the scientific method, had slapped its astounded parent in the face and had begun to adopt the ideas of God, immortality and freedom, as necessary postulates, which could be humanly demonstrated by the "will to believe," or, in another instance, by the reality of spirit in the great life-stream.

Upon a world already in the throes of a new birth burst the pangs of universal war. At first paralysis ensued.

War Intensifies and Hastens the Change. The poets became incoherent; historians and philosophers lost all sense of proportion in their insane anathemas; the seventy savants of the Germanic Empire pledged their names to a host of palpable lies; even such a man as Karl Liebknecht forgot

his cause for a moment in the stress of partisanship. And while the cannon were bellowing like bulls of Bashan, while scientists were blessing the world with an edifying spectacle of the genuineness of their boasted "scientific dispassionateness," while the air was full of literary missiles jostling those of steel and iron,—men were dying in droves, Europe itself was waking to scalding tears such as it had never known before. The heart that had almost died of fatty degeneration and of emotional atrophy woke under the prick of cold steel. For years and years we had built us a palace, founded upon the ruins of the past. Light and life and luxury radiated everywhere. But in those ruins stirred the ghosts of the past, the ghosts of ourselves lying in wait, hoarding their strength for "the Day," when our gods, *our* Thors and Wotans should encounter their Midgard-serpents, their Lokis, their Fenris-wolves, and all the horde of the nether-world of material things, of things without spirit, which they themselves had conjured into being. It was a true "Goetterdaemmerung," a "Twilight of the Gods," the false gods of our own moulding.

Yet, as Mr. Wells delineated in his now well-known book, "Mr. Britling Sees It Through," the emotional upheaval did not end with the terror and the hate and the pain. Men's spiritual reaction was immediate and natural. In the realm of religion, of the progress of the soul of the individual and of the mass, as well as in commerce and even art, "Necessity is the mother of invention." Men at once asked, "If there is a God, why does He permit this slaughter?" And pulpit and pew have both been struggling with that problem ever since. The solutions thus far proposed, that have come to my attention, have been no solutions. Nor do I claim to possess the master-key. My aim is merely to tell the tale and to put the question fairly and squarely.

Concrete
Opinions Must
Gradually
Emerge.

With the lapse of time the problem has crystallized. What at first were vague dissatisfactions and slowly waking

religious consciousness have little by little become transmuted into definite statement. I would that I had the time to bring before you, who must be interested in this spiritual upheaval of our world, the various and separate systems that have been evolved, the hundreds of volumes that have wrestled with the moral and theological ghosts raised by the war. A voluminous work could, and probably will, be written upon the subject. Within the time at our disposal we can but peep into the busy human workshop.

I have selected three books as typical and helpful. Even these three must be skimmed through, touching only the most salient points. The first is a very recent work by H. G. Wells, entitled "God, the Invisible King." Like a knight of the olden days Mr. Wells has sauntered forth in full panoply. With the point of his doughty spear he spurns the slinking defenders of the ancient castles of other gods. He is the herald of a new faith, the champion from whose crest blows saucily the ribbon of modernity. He and the thousands of others who, he claims, defend the same cause (but not one of whom is named) cannot brook the dogmas and superstitions of such outworn religions as Judaism and Christianity. Christianity, in the gospel according to Wells, is no more than an absurd mythology, an impossible and unworthy doctrine of "non-resistance," and a criminal exalting of the individual. Judaism is dismissed as being a vengeful, tribal, narrow religion. Thus we see the true mediaeval chivalry with which Mr. Wells jogs about upon his quill-charger and launches fiery and fearless attacks against—windmills. According to Mr. Wells himself, the greater part of the book is devoted to clearing up misconceptions rather than to expounding the "simple and clear" elements of his own doctrine.

Ever since "Mr. Britling" appeared I have been eager for a more definite exposition of Mr. Wells' views. For, in the early work, he evinced as positive a turn of mind in repudiating other faiths and in apostrophising his own views,

Mr. Wells, the
Herald of a
"New Faith."

—views which to my modest faculties appeared strangely nebulous and unsatisfactory. But, to the task!

What, then, is "The Invisible King"? Let us assume that we have followed our knight in his campaigns, that we have seen centuries topple at each page before his onslaughts. Let us assume that we have perused his chapter on "Heresies"; that we have carefully followed our author's attempts to show the evils of speculation, of the doctrines of the trinity, and so on;— to show that "God is not magic"; that He is not providence, that He does not influence the world at all except through the minds of men; that He does not desire "quietism," that is, a life of abstinence, of asceticism; that He does not punish, is not, like the Jewish God, the author of divine "frightfulness"; that He does not wish to be feared, nor to frighten children; and lastly that God is not sexual, and has no special concern with such matters.

His Criticism
of Other Faiths.

Wells claims that there are two distinct ideas implied in the word "God," the one he calls the "Veiled Being," God as Nature, the other the "Invisible King," God as Creator. From this point let me for the most part quote Mr. Wells himself. "We do not know, and perhaps cannot know in any comprehensible terms, the relation of the Veiled Being to that living reality in our lives who is, in my terminology, the true God." The reality of religion is only the God of the heart, not the God of "the starry vault above."

His Positive
Teachings as
to God.

"The Invisible King" is *finite*, "struggling and taking a part against evil." The question of immortality is no concern of religion; that is, of the religion of "The Invisible King." "God is neither all-wise, nor all-powerful, nor omnipresent; . . . he is neither the maker of heaven and earth, and . . . he has little to identify him with that hereditary God of the Jews who became the 'Father' in the Christian system." "He is a god of salvation, a spirit, a person, a strongly marked and knowable personality, loving, inspiring, and lovable, who exists or strives to exist in every human soul."

He is identified only with life, with the gradual shaping of the forms of life. God is a friend, "a beautiful thing found and picked up by the wayside."

God is Courage. He does not call to quiet and seclusion, but to service. "The true God goes through the world like fifes and drums and flags, calling for recruits along the street." God is a Person. He is the "king and captain." He is a finite, struggling person. "He hopes and attempts . . . God is no abstraction nor trick of words, no Infinite. He is as real as a bayonet thrust or an embrace." He affects the universe only through the bodies of those who believe in him and serve him. He comes into space, but is not of it. But he lives in time. He grows as mankind grows. "He is the undying human memory, the increasing human will." But he is more than the collective mind and purpose of the race, "as a temple is more than a gathering of stones, or a regiment is more than an accumulation of men." God is Youth, looking not backward but forward. God is Love, a love that rises above thought of self, an "austere love." Religion when deepest is "a search for escape from the self-centered life and over-individuation." God demands moral sacrifice, an ethical life,—instinct with the desire to socialize and racialize all human endeavor.

"God faces the blackness of the Unknown and the blind joys and confusions and cruelties of Life, as one who leads mankind through a dark jungle to a great conquest. He brings mankind not rest but a sword." One must feel God, no proof is needed. God himself is only beginning to realize the end for which he has been striving, namely, the conquest of death, by incorporating the individual into an undying purpose, and by defeating the approaching extinction of the species with the cooling of our planet. God is a Rebel. "Our God is, we feel, like Prometheus, a rebel. He is unfilial." "We are the militant followers of and participators in a militant God." Sin to Mr. Wells is a form of temporary insanity. There is a certain kind of salvation

and damnation. "Not to realize that one can be damned is certainly to be damned."

This in brief and yet complete outline is the new revelation, which Mr. Wells with full intent announces as the religion of the twentieth century. Had various other religions not been announced by a number of other Messiahs, of the journalistic status and the advertising skill of Mr. Wells,—such as Israel Zangwill, Charles W. Eliot, etc., his efforts might have met with wider acclaim. I trust that I shall not be understood to disparage entirely this book of Mr. Wells. It is difficult not to appear satirical, and not to be so, in the face of the author's unlimited scorn for all other religious systems, his almost impertinent manner of disposing of them with one ignorant sentence. Yet, as you have seen from the outline of the book, deep beneath all the surface imperfections there is the confession of a soul which has found the fundamental reality of life. However inconsistent may be the expression, however blatant the immediate proclamation to a hoary world of something Wellsian and "new under the sun," however retrogressive may be the theological formula struck off by this new Messiah, we cannot but feel our kinship with his essential feeling for the unity of life and of men. The purpose of our investigation is not to deny this, merely to point out some of the fallacies and deficiencies of that which is original—if it indeed prove so, with Mr. Wells.

Still Much
Good in the
Book.

Let us now turn to a book which occupies still another position, and which is equally indicative of the turn of the pendulum of civilization's thought. In it Mr. Wells finds his Cervantes, who chronicles with the same detail and pungent wit the aberrations of his hero. The book is called "God and Mr. Wells," by William Archer. In it he both demonstrates Mr. Wells' absurdities and expounds his own system. First he asks what is the relation of the "Invisible King" to the "Veiled Being." If he has no relation at all, we are merely

Archer's
Criticism
of Wells.

creating new difficulties for religion. Mr. Wells offers no proof for the existence of "The Invisible King," except that the idea works well. ". . . It is certain that Mr. Wells' God would stand a better chance of satisfying the innate needs of the human intelligence if he had not (apparently) given up as a bad job the attempt to relate himself to the causal plexus of the All." Mr. Archer then proposes some alternative myths which might account as well as those of Mr. Wells for the relation, or lack of relation, between the two divinities. *Individuation is not the source of human ill*, but our only good. Finding God, according to Mr. Wells, is very much like conversion. If "The Invisible King" can effect changes by influencing the minds of his worshippers, why has he not done so? Why has he left unsuggested all the innumerable opportunities which lie so close to hand? Mr. Wells uses the most anthropomorphic language to convince us of the reality of his God. "An anthropomorphic God is one who reflects the mental characteristics of his worshippers; and that Mr. Wells' God does, if ever God did in this world." Mr. Wells represents his God as being a synthesis of the mind of the race, and yet of independent existence,—as a cathedral is more than the stones. But the analogy and the thought do not hold. A cathedral is more than the stones, because it is the result of a higher intelligence which co-ordinates and plans. Therefore "The Invisible King" could not be both a synthesis and an independent reality without positing a further synthesizing power, which would only complicate matters still more. This new religion is of no avail to men and is not based upon deep human motives. No man is consoled at the time of death by the thought that he will be merged into the immortality of God. In the end, Mr. Archer says, we must come back to the Veiled Being as the real goal of men's yearnings and ponderings. "There are two elements of consolation in life, the things of which we are sure and the things of which we are unsure." "We are sure that man has been launched upon the most romantic adventure

that mind can conceive." And the mysteries, that transcend the world of reason, and yet which we know to exist in our spirit, lure us on, and give hope of a final solution. Man himself is an insoluble mystery. Perhaps the consummation of our search for the Veiled Being may be in doubt, and yet there is infinitely more hope of understanding him than "of ever getting into confidential relations with Mr. Wells' Invisible King." Of what avail is it to accept any such compromise divinity? Rather should a man prefer the religion of wonder, of paying to "this amazing frame of things the tribute of an unutterable awe."

Mr. Archer has not only exposed the fallacies of the Wellsian "King," but has set forth with manly sincerity a sincere view of the universe, which though unable to search out God by intuitive means, finds much to wonder at and to strive for.

I cannot but feel with Mr. Archer that, as the Children of Israel, tired of waiting for news from the God on the cloudy mountain-top, made for themselves a "synthetic deity, finite, friendly, and very like the Invisible King, inasmuch as he seems to have worked no miracles, and done, in fact, nothing whatever," so has Mr. Wells wearied and bowed to a "Golden Calf." In fact it seems to me that Mr. Wells' God, divested of his modern verbiage, can be identified clearly with the popular conceptions current at the time of the prophets,—a "finite" God, the "captain" and "leader" of the "race," partaking of their existence, and dependent upon them for his own synthetic existence, even as they depended upon him in many ways. Most early religions conceived of their finite God as being subservient to a Higher Power. Zeus was not the Creator of the Universe in Greek mythology. In the Norse Eddas the Gods themselves must bow to the decrees of Fate. Among all nations the course of religion seems to have been from early oppositions, polytheisms, to an ever broadening and pervading

Mr. Wells' God
Is a Retro-
gression.

unity. Mr. Wells, therefore, represents a retrogression in the march of the human spirit.

A third book, published near the beginning of the war, is a dramatic prose-poem by Rabindranath Tagore, called *A Drama by Tagore*. "The King of the Dark Chamber." Here again "the King" is God. The similarity of this name to Mr. Wells' "Invisible King" is rather striking. Would that I had the time to tell you the details of this exquisite and meaningful allegory. My cursory sketch can give no conception of the mysterious grace and the potent magic of the text itself.

Tagore first pictures a great festival in the country of a "King" who never shows himself to the people. The people are discussing his existence; some claim that there is no king, others that the reason for his hiding is because he is hideous. But the believers, who are not swayed by the reasons of the mob, proclaim that there is evidence of the King on every hand:—"The whole country is all filled and crammed and packed with the King: and you call him a 'gap'! Why, he has made every one of us a crowned King!" All the criticism means nothing, and cannot militate against the King's glory and power. "With a mere breath you can blow out the flame which a lamp inherits from the sun, but if all the world blow upon the sun itself its effulgence remains undimmed and unimpaired as before." "But look at the nice order and regularity prevailing all over the place—how do you explain it without a King?"

Deep beneath the palace the King has built him a Dark Chamber. Here he converses with his Queen. To my mind the "Queen" typifies striving humanity, in its search for God, the "King of the Dark Chamber." The Queen's maid relates how she came to trust in the King. She says, "Perhaps I could rely and depend upon him *because he* was so hard, so pitiless!" "A day came when all the rebel in me knew itself beaten, and then my whole nature bowed down in humble resignation on the dust of the earth. And then I saw . . . I saw that he was as matchless in beauty as in

terror." In the succeeding dialogue between the Queen and King she asks what of wonder or beauty he sees in her. The King replies: "I see that the darkness of the infinite heavens, whirled into life and being by the power of my love, has drawn the light of a myriad stars into itself, and incarnated itself in a form of flesh and blood. And in that form, what aeons of thought and striving, untold yearnings of limitless skies, the countless gifts of unnumbered seasons." "But could you see yourself mirrored in my own mind, how grand would you appear! In my own heart you are no longer the daily individual which you think you are—you are verily my second self."

A false king presents himself, and is used by other princes who have gathered for the festival to further their machinations. The Queen mistakes him for the real King and gives him her garland.

*It Typifies Man-
kind's Search
for God.*

They set fire to the palace, and when the Queen has discovered her error she casts herself into the flames, only to escape unscathed and to find herself for a moment *face to face* with the King of the Dark Chamber. Unprepared as she is, the vision strikes limitless terror to her heart. She exclaims, "Terrible, oh it was terrible! I am afraid even to think of it again. Black, black,—oh, thou art black like the everlasting night! I only looked on thee for one dreadful instant. The blaze of the fire fell on your features—you looked like the awful night when a comet swings fearfully into our ken, oh, then I closed my eyes—I could not look on you any more. Black as the threatening storm-cloud, black as the shoreless sea with the spectral red tint of twilight on its tumultuous waves!" But the King replies: "The utter and bleak blackness that has today shaken you to your soul will one day be your solace and salvation." But fear has found its way into the Queen's heart, and so she flees to her father's house,—never doubting but that the King will soon come after her and sue for her return. The princes, upon learning of her flight, pursue her, defeat the army of her father, prepare

to battle with each other for the possession of the Queen,—when they learn of the approach of the “King.” All save one of the princes flee. The Queen, who has felt herself desolate and degraded, once more plucks up hope. The King defeats the host of the enemy in a rushing storm-cloud, and returns to his palace without a word to the Queen. And at last, after a great spiritual struggle, the Queen casts off all pride and decides to go to the King as would a beggar. After her journey she enters the Dark Chamber once more, but now purified of her sin, her spirit humbled, *ready* for the revelation of the King’s true nature. When she sees him, the following dialogue ensues, with which the play concludes. Queen: “You are not beautiful, my lord—you stand beyond all comparisons.” King: “That which can be comparable within me lies within yourself.” Queen: “If this be so, then that too is beyond comparison. Your love lives in me—you are mirrored in that love, and you see your face reflected in me: nothing of this mine, it is all yours, O Lord!” King: “I open the doors of this dark room today—the game is finished here! Come, come with me now, come outside, *into the light!*” Queen: “Before I go, let me bow at the feet of my lord of darkness, my cruel, my terrible, my peerless one!”

Is this not a nobly beautiful and poetic idea? God is in this sense the Invisible King of the world, a King with whom all of us can commune, the Lord of both darkness and light, who comes to us as we find life’s realities beneath the froth and evanescence of our own empty pride.

But, friends, this is a time which tries the souls of *all* men. The Jew, too, has been tried in the balance of our precarious times. With what belief shall we emerge from this chaos? What shall we preserve out of the welter of these days? Must we indeed cast overboard some of the spiritual ballast which has steadied our ship in its passage through the stormy centuries? Must we plead guilty to Mr. Wells’

The Times Com-
pel Us Too to
Examine Our
Views.

indictment that ours is a vindictive and tribal God? Must we adopt his own "Invisible King"?

Of course, at the very outset Mr. Wells would probably object, according to his fashion, that a minister *must* defend his religion, and that he has become so immured in his theological straight-jacket that his views concerning the great questions of life can be of little value. But I accuse Mr. Wells of being guilty of exactly the fault of which he charges the professional pastor. It is he, not we, who has made a God of his own immature imaginings, he, not we, who would measure infinity with the yardstick of his adolescent religious intuitions. In defending the religion of the prophets, the God of the prophets, we are fighting for the religion of mankind, for the ideas that have made this modern world possible, that have to a great extent made morality out of savage chaos.

Why need I repeat those great, those majestic conceptions of religion's master-souls! Surely they are well known to us all. *God is One*, not two, as Mr.

Wells would persuade us. He is *both* Creator and Leader, both Nature and Soul. Our souls

Prophetic Ideas
of God as One,
and as Justice.

yearn for unity, in our own life we have enough of duality, enough of discord and disharmony. We will not be satisfied with another myth of gods and subsidiary gods. We know too well the moral maggots that doctrine breeds. And no matter how seductive the language that clothes the thought, no matter how pretentiously modern the siren tongue, we will not deny our Master. And Mr. Wells has, either wilfully or ignorantly, perverted the ideas of the prophets. They never taught that God is vengeful, or that He delights in "divine frightfulness." Why, the veriest tyro in Biblical lore knows that Hosea insisted upon the fact that God is justice,—but that God's justice is also love, that God admonishes as a father his child, that He repents and relents, and that in the end, after the lash, after the purifying fires, He gathers His children to His bosom with yearning love. But *though* we believe in God's love, though we

approach Him with childlike and implicit trust, yet, like Tagore, we know that as long as we are wayward, as long as our deeds merit His judgment, we shall feel the lash of the inexorable and *just* laws with which He has ordered this world. Of what comfort to us is the notion of a god who is weak and impotent, who has been of no avail in the minds of men, a god who is Himself a slave to the "Veiled Being" who has shaped the visible universe and who shrouds himself in infinity? Why, such a god would be unfit to worship, for he would be below his own adherents!

Do we indeed know naught of this world in which we live? Is there an absolute division between the spirit of the world and the spirit that animates the souls of men? Do we never feel ourselves at one with the world, never plunge our consciousness into the beauties and glories of the rounded heavens, never look down the wistful vistas of the past, never see the majestic stars from the mysterious well of our own spirits, never feel our kinship with the clod, never lie upon the yielding turf and sail aloft into the beckoning blue? "I am the Lord, that maketh all things: That stretched forth the heavens alone; That spread abroad the earth by Myself; That frustrateth the tokens of the impostors, And maketh diviners mad; That turneth wise men backward, *And maketh their knowledge foolish.*" "I am the Lord and there is none else, Beside me there is no God; I have girded thee, though thou hast not known Me; That they may know from the rising of the sun, and from the west, That there is none beside Me; I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things." The heavens and the heavens of heavens cannot contain God,—and yet this man would imprison Him within the narrow confines of the life of our day. We want a God, *not* a conglomerate picture of ourselves, a God who transcends thought and fantasy, who is infinitely beyond our infinite vision,—and who yet is near us, whose spirit is ours, is

We do Know
Much of the
"Veiled Being."

mirrored in ours, whose marvels beggar description, written indelibly in every atom, in every microbe that dances in the sun's rays a moment between birth and extinction. Do you not know that marvelous confession of the nearness and of the inscrutableness of God? "Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; If I make my bed in the nether-world, behold, Thou art there. If I take the wings of the morning, And dwell in the uttermost parts of the sea; Even there would Thy hand lead me, And Thy right hand would hold me. And if I say, surely the darkness shall envelop me, And the light about me shall be night; Even the darkness is not too dark for Thee, But the night shineth even as the day; The darkness is even as the light."

But, by this time, you will surely have asked yourselves the question, Of what avail is all this? Is this not mere abstraction, mere theological quibbling?

Can it bring solace to millions of mother-hearts? Can it revive our belief, not merely

God, the
Judge of the
Universe!

in God, but in men? Can it quicken us in the perplexities that torture our souls? I have said that the times have called forth a new interest in religion. Though many scoff, or smile bitterly, though their eyes now can only stare ahead into bleak darkness,—yet out of the sorrow and out of the doubt, out of the night, shall come hope and comfort and light. "The Day of the Lord" has indeed come, when we must once more seize upon the eternal verities as the only enduring staff of life. Our hearts have been cleaving to the perishable, the material, the bodily. The savage sells stores of wealth for a string of wampum, for a bright bit of calico. We have sold our souls for baubles, for wealth and pleasure and vanity. We must first turn from our ways,—then shall we see deep within our own souls the answer to the riddle of the sphinx. God is Justice! God is the Judge of the Universe! "The Lord standeth up to plead, And standeth to judge the peoples." It is the Lord Himself

who has done all this, who has led us inflexibly to *our own salvation!* Let justice come before love! Let honor and law and right precede the melting heart and the outstretched arm! In moments of weakness I pray to God that it might be otherwise, that yielding might indeed bring victories, that the universal law that governs planets, vegetable life, and struggling microbes, might be abated in the case of man, that we might somehow conduct a universal Fabian campaign. But we know that it is not so,—and when we fail to realize it, God soon brings us to our senses. Perhaps God has ordered things well in that it is not so. We can hold fast at least to His darkness and implacableness, as did the servant in Tagore's play. We can rely upon His inflexible law of justice and truth. And then, when the victory has been won, when we have conquered, not the enemy, but ourselves, when the suffering is past, when we are humbled and wearied, our pride utterly vanquished, when all seems lost, we, too, shall be called out into the light. I know that it seems hard, that one bewails the seeming waste of the process, that we would rather at the outset secure our final freedom as a gift from on high rather than through our own bleeding and panting. But until we, until all mankind, shall learn honor and justice and right, no lasting and genuine peace can be ours. It would be opium, sleep, a hazy lotus-dream,—not the seraphic clarion of true peace, a call to the spirit aroused, a gentle and passionate lifting of all eyes and straining of all limbs forward and upward. That is God's law. When will the world take it to heart?

“For the Lord is our Judge,
The Lord is our Lawgiver,
The Lord is our King;
He will save us.”

—Amen.

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No. 7

“The High Cost of Living”

By

Rabbi Jos. Krauskopf, D.D.

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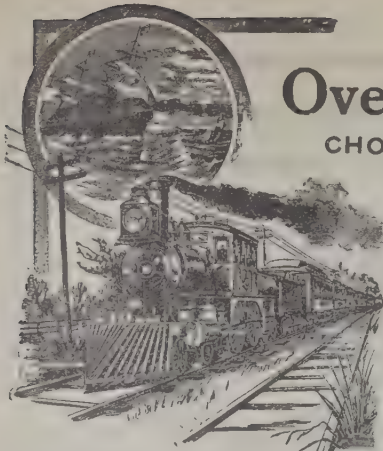
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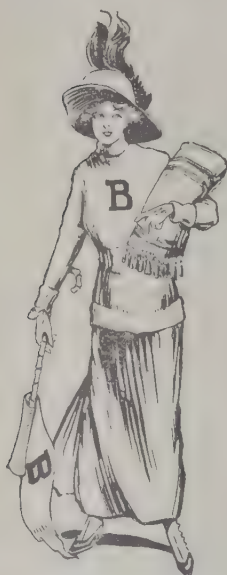
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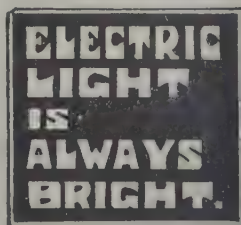
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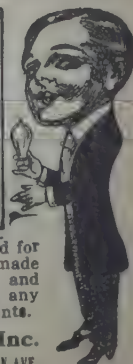
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The High Cost of Living

By

Rabbi Jos. Krauskopf, D.D.

The High Cost of Living.

A DISCOURSE AT TEMPLE KENESETH ISRAEL.

By RABBI JOS. KRAUSKOPF, D.D.

Philadelphia, December 16, 1917.

Together with a number of other men connected with the Food Conservation Department, I listened to an address delivered by Mr. Herbert Hoover, a few weeks ago, at Washington. It followed a little luncheon, to which he had invited us, having chosen that hour so that as little as possible might be lost of his and our working-time. He looked pale and care-worn, and though what he had to say had the usual convincing-power, an undercurrent of sadness was clearly perceptible. There were all the signs of overwork in his appearance. Studying his face, I could not but recall the statement he had made, sometime before, that the life of a Food Administrator abroad was but of six months' duration. He spoke of the criticism to which his work is being subjected, how he is harassed, on the one side, because of the rigor of his measures, and found fault with, on the other side, because he is not rigorous enough, how, on the one side, he is called a dictator; on the other side, a shirker of responsibility. He spoke of the drastic measures he will be obliged to adopt if certain people will not let go their rapacious hold on food and fuel.

Hoover Criticized.

As before, we readily promised him our co-operation,

knowing the difficulties to which he referred, and the class of people he had in mind. From the first, there seemed to be a confusion in the minds of very many Americans as to the duties Congress had assigned to Mr. Hoover. Unlike those of the German Food Dictator, whose problem it is to husband the limited food supply of that country that there shall be food for all, and at reasonable prices, Mr. Hoover's problem is so to manage the enormous food supplies of our country that there shall be not only enough for all of us at home, at a reasonable cost, but also enough left to supplement the food-shortage of our allies abroad.

Hoover's Task
Different From
That of
Foreign Food
Controllers.

This Mr. Hoover prepared to do with remarkable efficiency, and would have succeeded easily in providing all our people with sufficient food, at a just price, had he not encountered a foe as relentless as any our men and allies encounter abroad: the food-sharks and fuel-monopolists.

Hoover's Work
Hampered by
Food-Vampires.

Few know the struggle Mr. Hoover has had with that numerous and powerful body of vampires. "Let no one be under the illusion," said he, upon another occasion, "that selfishness or greed has disappeared from this great republic. There passes over my desk daily a sickening mass of evidence of individual, sectional, and class avarice and self-interest, backed by demand and threat." Citing an illustration, he told of the farmers receiving, on an average, \$1.60 per bushel for their wheat. Allowing a righteous profit, the miller could easily have sold his wheat flour at \$9.00 per barrel, 4½ bushels of wheat making a barrel. Yet, the price asked, on an average, was \$14.00 per barrel. The people were thus robbed by the speculators out of \$5.00 on each of the 50,000,000 barrels sold during the past season.

out of \$250,000,000 in all. Continuing, he said, thousands of men in this country, who never raised a commodity in their lives, have bought grain, flour, canned goods, eggs, and other food-stuffs, to speculate for their rise, thus compelling our country, that raises more food than it can consume, to pay for them the highest price known in our history. Belgium and France, for instance, the former of which obtains all its wheat supply from the United States, and the latter a very large part, sell wheat bread, notwithstanding the high cost of grain transportation, 40% cheaper than it can be bought for in New York City.

If but few know of the struggles which Mr. Hoover has had with our food and fuel vampires, still less know of the victories he has already won, and of the yet greater victories that are in sight. But for the Food Conservation Department at Wash-

**Victories
Hoover Has
Won.**

ington, but for Mr. Hoover's forcing some of the vampires to disgorge some of their hoarded foodstuffs, we might have been at bread rations today; famine prices might have prevailed; our nation might have been in the throes of desperate food riots. He has compelled the lowering of prices of flour and meats, of potatoes and beans, and other foods. He has regulated the price of bread. He has stimulated greatly increased food-production and food-saving. He has provided adequate substitutes for certain food articles that are difficult to obtain by reason of diminished means of transportation. He has associated with himself in his work a body of some two hundred and fifty volunteers, most of them trained experts, or skilled organizers, or representative businessmen, or practical educators, or leaders of men, who, in almost daily conferences, have planned with him how best to free the people from the tyranny of unscrupulous

food-speculators, and who labor with him in carrying the plans into effective execution. In short, he has reversed the old order of procedure,—the practice of the food monopolists is to keep prices up; his practice is to keep prices down.

All this, and more, Mr. Hoover has done, and still people complain at the high cost of living, and some of them, in their impatience or despair, cry aloud: "What has Mr. Hoover done? Prices are as high as they have been before Mr. Hoover became Food Administrator."

**Food-Prices
Were High
Before War.**

People forget that prices were high, and were fast soaring higher before the outbreak of the war, not because there was a scarcity of food, but because there was a scarcity of morals in a lot of men who handle our food and fuel products. Naturally enough, when so golden an opportunity as a world-war presented itself, their rapacity knew no bounds. They formed combines; they cornered markets; they hoarded necessities of life to enforce extortionate prices.

A most unscrupulous monopoly has taken the place of one-time wholesome competition. Though never doing a hard day's labor, monopolists with their army of intermediaries, dictate prices to the producers and consumers, and grow fat, while their victims grow thin. Their rapacity controls almost our entire food output. They determine the price the farmer is to receive before yet his grain is harvested, before yet it is even sown. Owning vast acreages of land, controlling railroads, elevators, mills, storage plants, slaughter-houses, stock-yards, refrigerator cars, they fix, to their own advantage, the cost of production, transportation, distribution, marketing. There is no one to say them Nay, for, constituting an all-controlling combination, there is no other to handle the stuff,

**Due to Food-
Speculators.**

if the price they fix be not accepted. We have entered the world-war to help "making the world safe for democracy," and yet patiently submit at home to one of the basest of autocracies, to one of the most oppressive of tyrannies, a tyranny that enslaves labor, that drives the farmer off his farm, that brings millions of our people dangerously near to the point of starvation. We need to raise in our own country a cry for freedom as loud as any that oppressed nations have raised abroad.

This evil, distressing to the nation for a number of years, has become so rampant that it no longer permits supine submission on our part. Mr. Hoover has laid his fingers upon one of the sorest spots in our nation, on a cancer which, unless excised by the surgeon, is sure to lead to fateful results.

Food-Speculation a Malignant Cancer.

That the matter will no longer bear our hitherto *laissez faire* attitude is made clear in a masterly book, recently issued, entitled "*The High Cost of Living*," written by Dr. Frederic C. Howe, Commissioner of Immigration at the Port of New York, the reading of which book I strongly urge upon you. Its style is popular; its spirit truly American. Its object is the emancipation of the American people from one of the worst of bondages. He speaks with knowledge, and for knowledge. He wants the people to see what he sees, to feel as he feels, to do what they easily can do, since theirs is the power to legislate the food and fuel vampires out of existence, and to introduce a system of distribution that shall assure an abundance of food to the people, at a price reasonable to both producer and consumer.

**Diagnosed in
Howe's
"HIGH COST
OF LIVING."**

In the opening chapters, he discusses the agricultural problem in a manner in which you have heard it discussed

What Nation
Has Done to
Promote
Agriculture.

by me a number of times at The National Farm School, and in this pulpit. For years, Congress appropriated annually vast millions of dollars for the maintenance of the Department of Agriculture, whose purpose it is to promote the food production of our land, to afford helpful information to the farmer on soils and seeds, on stock and cattle and fowl, on dairying and orcharding, on labor-saving machinery and implements, on ways and means to make farming more attractive and more profitable. In addition, nearly all of our states maintain agricultural colleges and experimental stations, for the purpose of acquainting farmers nearer home with the latest progress made in agricultural science. The wide and incessant dissemination of this knowledge has made possible a greatly increased food-production, and the cultivation of larger areas of land.

And Yet
Farming
Unpopular.

And yet, notwithstanding all this expense, and all these aids, and all this increased farm efficiency, the question of feeding the American people becomes, each year, a greater menace to the peace of our nation. Farmers' sons and daughters continue to leave the farm, to be swallowed up in the maw of the industrialism of the cities. Their desertion of the farm is not due to farm lands being overcrowded. Millions of acres of our fertile lands have not yet felt the touch of a plow. The density of population in our country is smaller than that of any other civilized land, that of Belgium, for instance, is 671 persons to the square mile, that of the United States is but 33, and very, very much smaller in some of the best of our north-western agricultural states. Neither is farm desertion due to farm life being less attractive in our day than it was in the days of our fathers, when 90%

of our population lived on farms, for, telephone, motor car, electric light, phonograph, free rural mail delivery, trolley-lines, labor-saving machinery, good roads, farm journals, bring comforts and pleasure to the farm in our day such as rural people of former days never dreamed of.

Farm desertion is due, for the most part, to a wholly different cause. In comparison with the returns from the pursuit of other callings, farm labor does not pay. The farmer sees the profits of his toil flow into the coffers of food-speculators; what

**Unpopularity
Due to Un-
profitableness.**

is left for him is little more than the sweat of his brow. Herein lies the cause why, even with such splendid, near-by, markets as the great State of New York affords, only 37% of its cultivable land is farmed, why of its ten millions of inhabitants only about one-third of one million are settled on farms. It is to the rapacious greed of food-speculators that farm desertion, and the consequent high cost of foodstuffs, must be attributed. The more or less educated sons and daughters of present-day farmers refuse to continue in a calling that means but slavery for the benefit of those who gather in big profits without ever doing a hard day's work. It is to food-sharks that we must trace the cause of foodstuffs increasing during the past three and a half years two and a half times as much as wages have increased, of the price of eggs increasing 61%, flour 69%, dairy products 84%, potatoes 224%.

If the farmer has received a higher price for his products since the war, it has not been because of the speculator's belated, conscientious regard for the farmer's rights, but because of his fear lest a price paid for produce lower than the cost of its production might drive the farmer off

**Food Production Under
Bondage of
Food-Speculation.**

his farm, lest he kill the goose that lays the golden egg for the speculator.

No, it is not the farmer who has brought on the present-day high cost of food. He is as poor as he was before. It is the combine of food-speculators **Bondage of Wheat Raisers.** who are responsible for it, and who have made fortunes by it. For years, the Northwestern farmers, who raise the largest part of our wheat, have protested against this control of their industry by parasites. They have appealed to Congress and State Legislatures for protection, but appealed in vain. The combine against them was too powerful. Unless they sell to the combine there is no one else to sell to. The elevators, owned by the combine, will not store their grain; the railroads, connected with the combine, will not transport it, the mills, owned or controlled by the combine, will not mill it. And this is the procedure that made it possible for the combine, a year ago, to get \$3.00 a bushel for wheat which they extorted from the farmer at a cost of \$1.30 to \$1.60 per bushel. And as a billion bushels of wheat are acquired, each year, in this way, one can easily calculate the enormous profits that are annually made by grain-speculators, and the enormous wrong to an all-too-patient people.

What has been said of wheat applies to meat. It, too, is controlled by monopoly. Five or six meat-packing concerns fix the price which the producer is to receive for his cattle, and the consumer is to pay for the meat. Into their hands nearly all the stock raised on the ranches, and most of it raised on farms, must go. They afford no room for fair competition. They have driven other would-be purchasers from the markets by having effected arrangements which prevent cattle cars

**Bondage of
Cattle-
Breeders.**

from being placed at the disposal of any other than their own purchases, and their slaughter-houses from killing any other than their own cattle, and the cold-storage plants from storing any other than their own meat. Few are the ranchers and farmers who can long hold out against such a combine as this. Finding that the giant share of the profit of their labor goes to those who carry on a trade as nefarious as this, many a disheartened producer leaves off raising cattle for the market, and the consequence is lesser production of meat, and higher price for it.

What has been said of wheat and meat, applies to poultry, eggs, dairy products, fruit. As the others, so these, they are largely in the hands of unscrupulous

speculators. They control the refrigerator cars and the cold-storage plants, the cream-eries and commission agencies. They give to

Bondage of
Raisers of
Eggs and
Dairy
Products.

the producer the alternative between accepting the price they offer, or having his produce ruined by the non-sale of it. A small army of men is employed to gather the farm products, and to store them against the time when greatest demand will compel highest price. The sale of milk is in the hands of a virtual trust. The consumer must pay their price or do without milk. They own all the utilities for gathering and distributing the milk. A dealer venturing to shake off this bondage soon finds himself ruined, either by farmers being forbidden to sell him their milk, or by being undersold. One egg-speculator in Chicago held more than 43,000,000 eggs in storage at the end of last year. They were bought at 20c. a dozen, and sold at 50c. wholesale. Another egg-operator cleared more than a million dollars in a single year on his egg-speculation. An investigation made by the government showed that eggs had gone through 15 or 16 middle-

men's hands in reaching a market, each one of whom took a profit. It has been estimated that Chicago egg-speculators cleared last year on their Easter trade, more than \$6,000,000.

- Government investigation also proved that while we were paying 50c. a dozen for eggs, the people of England paid for like eggs, imported from the same concerns, 35c. a dozen, because in England food speculation is prohibited.

Mr. Howe sees but one effective cure to rid the producer of such an incubus as this, and the consumer of an intolerable burden. He would have cold-storage plants, and slaughter-houses, and milk depots and creameries, owned by municipalities. He would have railroads, refrigerator cars, elevators, mills, warehouses, irrigation plants, owned or controlled by government. He would make a felony of discrimination by railroads and banks in favor of combines. He would so enlarge parcel-post delivery as to enable it to carry produce from the producer to the consumer. To the consideration of these recommendations he devotes nearly his entire book of 271 pages. He takes us to such countries as Denmark, Germany, Australia, where these measures have been in effect for a number of years, and where they have proved of great blessing to the people.

Denmark he calls one large experimental station in agriculture. Its chief concern is to make farming attractive and profitable for the 60% of its population who till the soil. Its wealth is fairly divided: few are very rich, and few very poor. The peasantry is very largely represented in its parliament, and it would be difficult to find one better educated than it, or a country whose soil is more profitably cultivated. Danish farm-products are sought far and wide, and the export of

Cure Can Be
Effected Only
by Government.

How Bondage
Overcome by
Denmark.

them, especially to England, is very large. There are no monopolies, no trusts, in that country. Middlemen between food-producers and food-consumers are eliminated. The farmers themselves control the agencies for the distribution of their products. They own or control storage-plants, slaughter-houses, stockyards, warehouses. They run their dairies co-operatively. The railroads as well as the express service, telegraph and telephone, are owned by the government, and, operated in the best interest of the people, work with and for the farmer. Denmark is governed by its producers, and not by its parasites; though a monarchy, it is probably the best democracy in the world.

What is said of Denmark largely applies to Australia. Recognizing its dependence on the farm, it does all in its power to promote the interests of the farmer, **By Australia.** and to increase its farming population. Its railroads are largely owned by the Commonwealth, and are run mainly for the benefit of the producers. These can send their butter to England, a distance of 12,000 miles, at a cost for transportation at 1c. a pound, and meat, over the same distance, at $\frac{3}{4}$ c. To send food from California to New York, $\frac{1}{3}$ the distance, costs three times as much. Irrigation and cold-storage plants, slaughter-houses, dairies, refrigerator cars are owned by the government, state or municipality. Combines, monopolies, trusts, are not tolerated. The Government of Australia strengthens its farmer: our government permits the combines to sap his strength.

Conditions prevailing in Denmark and Australia with regard to protection and stimulation of farming, and regulation of price of farm products, and the distribution of them, are largely those of Germany. **By Germany.** There, too, the means of food-storing and food-distribution are

owned or controlled by the government. It provides transportation and regulates equitable prices. No food-sharks are tolerated. Its parcel-post carries food, direct and expeditiously, from the farm to the kitchen. But for its wonderfully worked-out and carried-out system of food-production, and food-distribution, and food-conservation, Germany could never have become the efficient nation it did become, nor could it have outlived the drain and ravages and blockades of the present world-war.

Ours are agricultural advantages such as other nations cannot even dream of. But ours are disadvantages that would long since have effected our ruin, had it not been for the matchless fertility of our soil. We who pride ourselves on being a democratic people, and who have entered the world-war, at an almost inconceivable cost, patiently submit to an autocracy in our own land. If we are bound to help freeing other oppressed people, we are yet more bound to free our own. If we feel duty-bound to free the German people from its autocratic rulers, we should feel no less duty-bound to free our own people from our own autocratic food-sharks. If we find our high cost of living insufferable, it is imperative upon us to deal summarily with those who are responsible for the extortion. They who raise our bread for us are entitled to our protection. They who labor in the sweat of their brows must meet with a reward adequate to the difficulty and importance of their labor.

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No. 8

Hands That Toil and Hearts That Feel

By

Rabbi Jos. Krauskopf, D. D.

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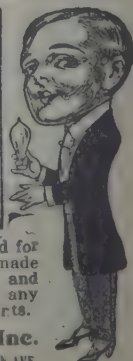
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Hands That Toil and Hearts That Feel

A DISCOURSE AT TEMPLE KENESETH ISRAEL

By RABBI JOS. KRAUSKOPF, D. D.

Philadelphia, December 23, 1917.

Who that is capable of thought can help exercising it at the advent of Christmas Day? Who that is capable of deep feeling can help being deeply moved at the approach of this year's Christmas tide?

A Sad
Christmas
for Many.

The holiday which in former days was the happiest of the year will this year be no holiday at all in millions of homes. Interests which in former years centered during the Christmas week on the home will this year, in millions of instances, be centered on dear ones away from home, on dear ones in camps or in trenches, on battleships or in hospitals, in military prisons, or, worse still, in unknown graves. Many a heart will ache this year at the sight of empty chairs. Many a tear will be shed at the thought that the chair now empty may never again be filled by its one-time occupant. Many a painful wrench will be felt in many a heart when comparison will be instituted between former Christmas days and the present one, and between the present one and the kind that may be observed a year hence.

How different the Christmas of even but five years ago! Scarcely a home in Christian lands at that time but that it was made the brighter for the general happiness that prevailed. At that time there seemed to be a universal feeling that there is something in life higher and nobler than selfishness and

Its Happiness
in Former
Years.

avarice, than hatred and ill will. The Christmas spirit seemed to expunge differences between nations and peoples, seemed to link mankind into a bond of common brotherhood. All Christendom seemed one, and many peoples of other faiths seemed to feel the influence of that oneness.

Never a Christmastide came within recent years but that preachers prophesied that the time was not far distant when the spirit of Christmas day will be that of all the year; international hatreds will cease; war will be no more; autocracies will turn into democracies; the will of the people, and not that of selfish rulers, will be the law of the nations, the classes and the masses will live peacefully side by side, each promoting the other's highest good.

Yea, only but five years ago, we thought ourselves on the eve of the long-dreamed-of Messianic age. We believed ourselves so far removed from the warfares and cruelties of former ages as to be scarcely able to conceive of them. We contrasted our civilization with the backwardness of the peoples of former times; we pointed to our schools and churches, to our laboratories and libraries and philanthropies, and we asked ourselves, "How is it possible for enlightened peoples of our days to do what our forebears did?" We enlarged upon the constantly growing intercourse between the peoples of the different nations, in matters relating to science, education, religion, art, trade, social welfare, and we entertained not the slightest fear that people so closely and helpfully interrelated would ever draw apart in bitter hatred, much less draw the sword against each other.

Alas, these very nations stand apart today in hatred, wage cruel wars against each other. Loudly professed friendships are drowned beneath the roar of guns and the hissing of bursting shells. Even during the Christmastide, the season celebrated by Christians in honor of the birth of the Prince of Peace, they

Led to Bright
Prophecies.

Prophecies
Unfulfilled.

will stand arrayed against each other in battle lines hundreds of miles long, and scores of miles deep, ready to spring upon each other like wild beasts upon their prey.

Facts such as these are very apt to cure one of further attempts at prophecy, are apt to kill the hope, that has sprung anew at every Christmastide, that human society will some day become human, and followers of religion will some day follow the

Failure May
Discourage
Hope.

religion they profess. Slaughters and outrages, such as are being committed at the present time, are apt to root the fear that the destruction that has overtaken advanced civilizations of former ages may overtake ours, that coming generations may wander among the ruins of our present-day civilization as we stray today among those of ancient Egypt, Phoenicia, Babylonia, Assyria, Judea, Greece, Rome, some of them half buried under desert sands, others silhouetted against the sky like gaunt, grim skeletons. And they may ask as we today ask: "Why have these colossal temples and palaces fallen? Why have these mighty cities been destroyed? Why have these countries been turned from busy hives of industry, from centres of learning, into howling wildernesses?" And one is very apt to conclude that the answer we receive will be the one they will receive: "It was the cruel hand of man that destroyed these ancient empires. It was the lust of power and glory that carried the sword into their mighty cities, and laid them waste. It was greed that put the firebrand under their marvelous civilization, and reduced it to ashes."

And yet, despite these facts, I neither lose hope nor do I entertain the fear that the destruction that has overtaken older civilizations will overtake ours. As on former Christmas days so during this, I shall turn prophet again, and predict that mankind, in the not distant future, will be better than it is now, that man is under the law of evolution, which no war, even were it ten times more horrible than the present one, can stop: that the very horror of this war will advance the human family to-

Yet We Shall
Hope on.

wards its lofty goal all the speedier, and keep it there all the more secure. It is by repeated failure that often best success is attained. It is through frequent falling that the child learns to walk, and to stand erect. The way of progress is very much like the road leading towards the Alpine heights. It is not one continuous, unbroken climb; even while rising there are many descents, many annoying gulches and exhausting depths, yet they are on the way leading to the top. The conflict of today is the beginning of the victory of tomorrow.

If tempted occasionally to apply to our time the prophet Isaiah's characterization of people of his day, that their "head is sick," and their "heart is faint," I am yet more convinced at other times that neither of them is beyond recovery, that the head will yet be sound, and the heart will yet be strong, and that both will be the sounder and stronger by reason of this war. Of this war future historians will say what Goethe, in his *Faust*, makes Mephistopheles declare, in answer to the question who and what he is, "I am a part of that force that ever seeks to do the evil, and yet ever does the good."

And at no time am I more convinced that not all heads are sick nor all hearts faint than during this week, when

Proofs of It
During Present
Christmas
Tide.

I behold on all sides that not all the suffering and sorrow in the world, not all the heart-aches and disappointments, not all the cruelties and perfidies and treacheries, have soured the mind, nor deadened the heart, nor dried up the well-springs of human affection. Witness all that is being done this week to bring cheer into hearts and homes. Scarcely a home, and be it never so dark and poor at other times, but that it is made the brighter and richer by deeds of love of the human heart. Scarcely a beggar on the street or a prisoner behind the bars, but that his unfortunate life is made the cheerier by the kindness of his fellowmen. Members of families, and friends, vie with each other in lavishing attentions upon one another. Employers remember

the faithful services of their employes. Pupils and parishioners become sweetly conscious of the year's cares and burdens of teachers and preachers. Rich and poor mingle freely, and hearts beneath furs and rags are the warmer for the mingling. Seeing this, and reflecting upon it, I cannot but believe that what man can be, and what man can do, on one day in the year, he will, in the not far-distant future, be and do every day in the year.

Reflect upon the efforts that are being made this week, the whole country over, to increase the American Red Cross Society from a membership of five millions to fifteen millions, and you will arrive at the same conclusion at which I have arrived, that the head of the American is sound, and that his heart is strong. Notwithstanding the billions of dollars that have been subscribed to our first war-loan, and billions of dollars more to the second, and a hundred millions of dollars more to the American Red Cross Society, —these given, not loaned at four per cent. interest—and fifty millions of dollars more to the Young Men's Christian Association, and probably a hundred millions of dollars more for relief of war sufferers in Belgium, Armenia, Roumania, Russia, Poland, Serbia, Palestine, notwithstanding all this, and the heavy war-tax that is being paid besides, another fund of ten millions of dollars is being raised this week to enable the American Red Cross Society to continue its blessed work at home and in the war-stricken countries abroad. Such a vast and voluntary contribution for patriotic purpose by a people generally believed to be inordinately fond of money is surely no sign of the heads of the American people being sick, and of their hearts being faint.

And if we discover mental and moral health and strength in the mere giving of money, what are we to say and to think of the three millions of women who convert the money placed at the disposal of the Red Cross Society into service, into means of blessed usefulness? Ever since we entered this war,

Shown by
Gigantic Con-
tributions for
War-Relief.

Shown by Red
Cross Work
at Home.

even long before, millions of our women consecrated to the work of the Red Cross Society whatever of their time they could spare, many of them even giving more time than they could spare, many of them gladly surrendering time they had till then devoted to diversions, some of them making up the time taken from their home duties by rising earlier, and by keeping up later. Observe some of these Red Cross Society units at work. Young and old, rich and poor, toil side by side, unconscious of differences of class or station or sect, all giving their hands and hearts to the work that is intended to provide comfort to those in camps, relief to those suffering at the front, or in hospitals, or in regions that have been devastated by the war, relief to the women and children who have been left fatherless, husbandless, brotherless, childless, homeless, foodless, shelterless, hopeless. Go where you will, travel where you may, in street cars or in railroad trains, in schools and in shops, in theatres and in concert halls, at meetings and in restaurants, at factories during lunch hours, at churches during divine services, and you see women's nimble fingers at work.

Seeing this, you will understand how it was possible that more than five million dollars worth of yarn has been used up by women in the knitting of sweaters, helmets, wristlets, mufflers, socks, and probably realize what comfort these afford our soldier boys in their more or less exposed camp-life during this cold winter season. And visiting some of the Red Cross units engaged in supplying hospital needs, you will understand how it was possible for the American Red Cross Society to have shipped to Europe, during the six months ending November 1st, 1917, 13,000,000 separate articles of surgical dressing, hospital supplies, and hospital clothing.

These last named items call our attention to a kind of work done by the Red Cross the comparative importance and hardship and danger of which make the work of which I have spoken, great and blessed as it is, dwindle into insignificance.

Shown by Red
Cross Work at
the Front.

Knitting and sewing at home, needed as it is, is the easiest part of Red Cross activity. The hardest part of its work you do not see; few of you would want to see it; few of you can even picture it to yourselves. It is done far, far away from home. It is body-exhausting, soul-harrowing, heart-rending, mind-racking work. It is work that women should never be called upon to do, but which man cannot do as well as she. It is work that is done in the thick of the fight, on or near battlefields reeking with blood, strewn with mangled and mutilated human beings, on or near battlefields where the shrieks of the suffering and dying are deafening and maddening; in hospitals, in the rear of battle-lines, where operations, amputations, bandaging, wound-dressing are going on, all day long, where, in the spirit of patriotism, and in the love of her fellow-kind woman faces and braves sights and sounds that often make the sturdiest heart of man to quail.

What, if our boys at the front had not the Red Cross nurses to dress and bind up their wounds, to ease their pains, to cool their fevered brow and moisten their parched lips? What if they had not these angels of mercy to give them a word of comfort, of hope, of solace, when in extreme agony, to receive their last words, to pray with them their last prayer, to close their eyes forever? What, if the convalescing had not these noble, self-sacrificing women to write their letters for them to dear ones at home, or to have their dear ones' letters read to them?

What Happens
if Red Cross
Not at Front.

I saw what happens on or near battlefields where Red Cross work is not installed, where Red Cross nurses are not at work. It was in the summer of 1898, during the Spanish-American War, in Cuba, whither, by appointment of the Secretary of War, I had gone as National Relief Commissioner, accompanied by a number of immune nurses and a quantity of hospital supplies. Upon landing in the harbor of Santiago, the first building I entered was a large

boathouse, temporarily used as a hospital. Though crowded with patients, some of them fatally ill, there was not a bed or cot or mattress in all that large room. The sick lay upon the floor, some seemingly lifeless, others raving in their delirium, others moaning, others looking piteously for aid, others almost naked, their internal fever and the external tropical heat having made the wearing of clothes insufferable. The stench of the room almost overpowered us, who were fresh from the sea. Not a trace of a nurse in all that building; not a bit of medicine on hand, no one to attend to the stricken excepting a few soldier boys, who were almost as much in need of help as the patients themselves. And these patients suffered, for the most part, only from climatic or other fevers, and intestinal troubles. What, if they had been surgical patients? What, if their bodies had been torn and rent and pierced by shot or sword or bayonet? I dread to think of the consequences, had we not installed our nurses, and had not Clara Barton come with hers? Many a one now at the head of a happy family, a mother's pet, a wife's darling, a child's idol, an honored and useful member of society, might have been mouldering now in a Cuban grave.

And the Spanish-American War can scarcely be called a skirmish in comparison with the present world-war in which tens of thousands of Red Cross nurses are in active service at the front. And thousands of others are laboring among those whom the war has mutilated, crippled, blinded, unfitted for their one-time vocations, providing artificial legs for the legless, arms for the armless, teaching the blind almost to see without the use of eyes, re-educating the unfortunates so as to make it possible for them to earn a livelihood, notwithstanding their calamitous misfortune. And yet other thousands are laboring among the civilian sufferers of the war, among them whom the fury of the battles, or the invasion and destructiveness of the enemy have driven

What Happens
When Red
Cross at Work.

from their homes, stripped of all, often a mother separated from her children, helpless old parents from their caretakers, young women without a protector, feeble mothers with newly-born infants in their arms, all in desperate need, all with none to provide for them, to care for them, except that noble band of women known as Red Cross nurses.

When we find women capable of such heroic work, shall we despair of humanity? When we find women capable of such deeds of love and self-sacrifice shall we doubt that they will not some day redeem mankind from the curse that makes such heroic service of women necessary, that they will not, before long, enter upon a work greater than any they have yet undertaken, that of ridding the world of war?

No Need of
Despair when
Such Work
is Done.

When of the glorious work of the Red Cross I think, started by woman, planned by woman, executed by woman, I cannot but feel that she who heals the wounds of war will, before long, prevent the wounding; she, who by her own effort and ability, by her courage and perseverance, has forged her way to the front, into the professions, into citizenship rights, into the parliaments and congresses, in despite of a thousand defeats, in despite of a world of men in opposition to her, will, before long, force her presence into the cabinets of the nations; and war will be no more. The logic of woman's heart will succeed where the subtlety of man's mind has failed. It is only because men have kept her for long ages from speaking that war has lasted as long as it has. Now that she may speak, she will speak, and men will listen to her, and will learn that the heart is wiser than mere intellect, that there are other and better ways of adjusting difficulties between nations than by means of slaughter of men, and destruction of peaceful habitations.

Are ye men upholding her hand in her blessed Red

Cross work? Are ye of the 15,000,000 one-dollar members which the Red Cross needs, if its work is to continue helpfully? No man is worthy being a mother's son, a wife's husband, a sister's brother, who has not a dollar to spare with which to help to save some other mother's son, some other wife's husband, some other sister's brother.

Let man's support of woman's work be man's compensation for his wrong to womankind. Let man's support of woman's work be his atonement for the wrong he has done to himself. Let man's support of Red Cross work be his act of penance for having made it necessary that such work be done. If there are men still whose heads are sick, and whose hearts are faint, let us be grateful to God that we have women whose heads are sound, and whose hearts are strong.

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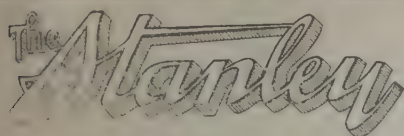
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SUNDAY DISCOURSES

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No. 9

If War Is To Be No More

By

Rabbi Jos. Krauskopf, D. D.

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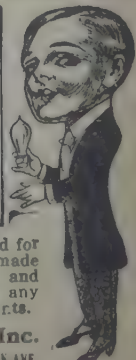
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If War Is To Be No More.

A DISCOURSE, AT TEMPLE KENESETH ISRAEL.

By RABBI JOS. KRAUSKOPF, D.D.

Philadelphia, December 30, 1917.

One need not be a mind-reader to tell the wish which, at the present time, holds the largest place in the minds of the people of the world. And one need not lay claim to clairvoyant powers to tell what prayer wells up most fervently today in the hearts of men, and yet more of women. The world's fondest wish is that peace might soon be restored to suffering humanity. The peoples' sincerest prayer is that war may never again afflict human kind. And the world can have what it wishes and prays for. Whatever be the belief that people of former ages had with respect to wishes and prayers being granted or denied by supernatural powers, thinking men and women of our day are generally agreed that few are the wishes which are within the range of possibility, and worth being realized, and few the prayers that are possible of fulfilment, and deserving to be fulfilled, which may not be realized and fulfilled by man himself, if he but labor wisely enough, and hard enough, and persistently enough.

Peace Devoutly
Prayed for.

Sooner or later, the war will burn itself out, and we shall have peace again. And it will be a peace of man's make. It will not be a peace of God's make, because it was never by the will of God that the peace that existed was unmade. I fully subscribe to Shakespeare's teachings that there are more things in heaven and earth than are dreamed of in our

Can Be Real-
ized by Man
Himself.

philosophies, but no less do I hold to the belief that it is time enough to seek refuge in the unknown, when the realm of the known has been exhausted. Knowledge of right conduct is not a matter of mystery or chance. It is one of the most positive data at our command. God has endowed us with intellect to reason, with hearts to feel, with conscience to admonish, with free will to choose the way to go. If, despite these gifts and guards and guides, we spurn the right, and choose the wrong, the fault is ours, and we must bear the consequences. Not all our wishing and all our praying will make it otherwise. God never helps those to whom He has given the power to help themselves.

This war will end, but, if there will not end with it the power that makes for war, it will not have been worth the ending. If the peace, which sooner or later will be made, will be of the kind that was made in former days, it will be equally short-lived. And our fault for our failure will even be greater than was their fault for theirs, for, we have had much bitter experience, and we have been taught many stern lessons, and they who will not profit by experience and instruction, and suffer in consequence, must not look to higher power for relief, when the exercise of their own God-given powers could easily have prevented their suffering.

There are few who do not know why the peace that was was broken, few who do not know that the peace that will be will again be broken, if a peace be not made that is unbreakable.

Alas, for man's reasoning power, and for the sentiments of the human heart, if the world be not made wiser and better for its experiences during the past three years and a half!

**Alas, if
Present War
Be Not End
of War!**

Alas, for the millions who have been slaughtered, mutilated, diseased, disabled, if the peace that will be made will not be of the kind that

will make the recurrence of such slaughters and agonies and miseries impossible!

Alas, for our children and children's children, if they be not spared a catastrophe such as we are passing through, if, when peace will have been declared, it will be found that by its terms mighty armies and navies and armaments will continue as before, and conquered countries will continue to be kept in rebellious subjection as before, and crafty diplomats, will, as before, be allowed to continue their perfidious plotting and scheming for more territory and more power, and, as before, rulers of nations will be permitted to enter upon secret treaties and alliances, of which, as hitherto, their respective peoples will know nothing, until too late, until the secretly contrived war will have broken out, and the peace-loving people of the country will be forced to take up arms against other people who are as peace-loving as themselves!

Alas, for the peace and happiness of the coming generation, if, when the peace terms will have been made known, we shall learn that this or that people is to be humiliated, outlawed, is to be excluded from participation in the world's trade, is to be made to pay a colossal indemnity, is to be deprived of such and such of its territories, is to pass under the vassalage of this or that ruler!

The very terms of this kind of a peace made will make for the undoing of it. It will be found to be a peace, not *the* peace, and it will be swept away like all its predecessors. Hatreds will be implanted by it which will rankle deep within the conquered people, which will inflame the hearts and minds of the defeated and humiliated and burdened, which will smoulder and smoulder, and spread wider and wider, until the time will come when but a breath will be required to start another world-wide conflagration, one that may even be more horrible than that of the present day.

Wrong Kind
of Peace
Will Start
War Anew.

We need no better illustration than the happenings of a century ago, during and after the Napoleonic wars. You

**Proved by
Napoleonic
Wars.**

know the story of Napoleon. Thirst for power and glory drove him to Italy, where, without the slightest cause, he violated treaties, butchered thousands of innocents, destroyed commerce, stole cherished treasures of art. Thirst for power and glory drove him to Egypt, where, without cause, he perpetrated unspeakable atrocities and massacres. Thirst for power and glory hurried him back to France, to outrage its liberty, to laugh its dearly purchased democracy to scorn, to place an imperial crown upon his head, to compel his people, by force of arms, to applaud his reintroduction of that very autocracy, for the overthrow of which it had inaugurated the bloodiest revolution known in history, for the uprooting of which it had placed under the guillotine's knife the heads of even a king and queen. Thirst for power and glory sent him forth to ravage Europe, to inundate its soil with the blood of the flower of its youth and manhood, to spread agony and misery and want into countless hearts and homes.

**World-Peace
Expected as
Result of
Napoleon's
Defeat.**

With the exception of France, whose noble sons he sacrificed on the altar of his insane vanity, and whose treasury he depleted, he was regarded the whole world over as "The Accursed of God." "Attila," "Butcher," "Despot," "Monster," were the general appellations of him. The common belief that "he dined daily on boiled babies with brain sauce" probably best expresses the terror in which he was held. He was pictured as the devil with horns and hoofs and tail. He was denounced from a thousand pulpits as the Anti-Christ, of whom the world could not rid itself soon enough. Once rid of him, was the common belief, the world would be at peace again, and would stay at peace.

**He Was
Defeated.**

It got rid of him. Aroused to desperation, the leading nations of Europe effected what they called a Holy Alliance, and waged against him a Holy War. Nature itself came to their aid, and nearly annihilated his mighty army on the snows of Russia. Forced to abdicate, and held as prisoner on the island of Elba, he

managed to make his escape, and to take the field again at the head of an army, only to be routed at Waterloo, only to die a prisoner on the island of St. Helena.

But the happiness expected as a consequence of Napoleon's death did not enter France, neither did the predicted perpetual peace, now that the great freebooter was out of the way, settle upon the other

War Continued
as Before.

European lands. In France a king succeeded the emperor; revolution succeeded the king; a democracy succeeded the revolution; an empire again succeeded the democracy; another revolution followed the empire, and a democracy succeeded the revolution. All these changes were effected with the help of armies, and with the connivance of diplomats, and at the cost of much bloodshed. In nearly all the other lands of Europe, kings and courts, autocracies and bureaucracies, continued as before. Ambitious rulers, mighty armies, powerful militarists, crafty diplomats, continued to hold their respective nations under subjection. The god of war ruled the earth as of old. There were wars in the Old World and wars in the New World; wars in the orient and wars in the occident. As of old, they that were mighty went forth to conquer them that were weak, and to add the conquered territory to their own. Vast empires were thus stolen amidst untold slaughters and atrocities, of which the black man and the brown man and the yellow man will some day speak in a manner that will make very unpleasant reading for the white man. One of these nations has a record of fourteen wars inside of ten years; another of a dozen wars in half a century. Some of these nations were closest allies in one war, and bitterest enemies in the next; sometimes friend and enemy in the same war. Some of them fought with other Christian nations against heathens and Moslems in one war; and with heathens and Moslems as their allies against Christian nations in the next. Treaties were made and treaties were broken; alliances were formed and alliances were severed, when they no longer answered the purpose for which they were made. With powerful

armies back of them, with cunning diplomats to plot and scheme, to lie and deceive, there was little of which to stand in awe; there was little of which to be afraid.

And there has scarcely ever been a war among the nations but that defeat dragged other wars in its train. A score of wars, and more, have been traced to the Crimean War as their source. Defeat rankles in the heart of the defeated, awakens an unquenchable desire to increase army and navy, armaments and fortifications, so as to acquire more and more power with which to wipe out the stain of defeat, with which to reconquer the territory or treasure lost.

It is thus that wars have perpetuated themselves. It was for that reason that the world-peace that had been expected to follow upon Napoleon's death never hove into sight. The warrior passed away; war remained. Scores of much-promising peace-terms have been signed and sealed since Napoleon's day, but none of the promises have been fulfilled. They brought no peace, because no effective steps were taken to prevent the recurrence of war. War will never stop as long as there remain armies and navies, mongers of wars and mongers of armaments. War will never stop as long as nations will be deprived of their territories, as long as peoples will be held under the vassalage of other nations, as long as people of the same ancestry, traditions, language, faith, will not be permitted to govern themselves. War will never stop as long as diplomats will be permitted to concoct secret treaties, to negotiate secret alliances. War will never stop as long as the people themselves will not have the right to declare whether they want to wage war or not.

Unless these truths, taught by history, will be borne in mind by those who will be charged, at the end of this war, with the making of the peace-terms, the world's experience after the close of the Napoleonic war will repeat itself after the close of ours. As the world spoke of Napoleon, a century ago, so speak it today of the em-

**Lasting Peace
Expected as
Result of
Germany's
Defeat.**

peror of Germany. To his thirst for power and glory is charged the present war, and all its frightfulness. To that thirst for power and glory is charged the slaughter of millions of human beings on battlefields, the sorrows and sufferings of millions of civilians in the devastated regions of the conquered lands, the heavy burdens which this war has laid upon the people all over the world. He is branded a "Hun," a "Brute," a "Devil," of whom the world cannot rid itself soon enough. It is the general belief that once the world will be rid of him and of his accomplices and abettors, once his murderous armies will have been routed, and his people crushed, this war, and all other wars, will be at an end. The long-hoped for, long-prayed-for, world-peace will enter the lands, and remain with the people forever.

Devoutly as such a world-peace is to be wished, we may as well spare ourselves wishing for it, for it will never happen, if the kinds of peace that have been made at the end of former wars should be made at the end of this. Overwhelming defeat may overtake the German emperor as it overtook Napoleon. Germany may be crushed, as was France at the end of the Napoleonic wars. She may be stripped of valuable territory. She may be cut off from the sea, and reduced to a third-rate power. Will that weakening and humbling of her end the war? Did the crushing defeat which Prussia inflicted upon France in 1870, and the equally crushing indemnity which the ruthless enemy extorted from her, end war? Did it not rather kindle in the hearts of Frenchmen a burning desire to be revenged, an inextinguishable determination to win back the two provinces which she had been obliged to yield, to reimburse herself for the billion of dollars which she had been made to pay as indemnity? Did not this determination enable France to rise from her defeat a better, stronger people than she had been before? May not one of the causes of this world-war be the crushing defeat and humiliation, which the French sustained at the hands of the Germans, two score years ago?

Realization
of Hope
Dependent on
Right Kind
of Peace.

All agree that the Germans are a very efficient people. Will their efficiency cease upon their defeat? Will not defeat and humiliation rather stir them to efforts greater and stronger than they ever made, so as to be enabled to reacquire their former power and position? Do we not know how they lifted themselves out of the depths of misery into which the Thirty Years' War, and the Napoleonic wars, had cast them?

**Germany's
Efficiency Will
Not Be
Crushed by
Defeat.**

All agree that the Germans are a people of intellect. Will they cease to think and plan and scheme and conspire, because defeated? Will they not rather contrive new ways, new inventions, new groupings, new alliances to enable them to reacquire their former power, even to exceed it, to be enabled to revenge themselves on those who had humbled them? Diplomats have subtle ways for effecting strange alliances, for making close friends of nations who but a short time before were bitter enemies. Who would have thought, thirteen years ago, when the Japanese and Russians were at each other's throat, that they would be allied today? Who would have thought a score of years ago that democratic England would be in alliance with autocratic Russia, its former enemy?

**Neither Will
Its Intellect
Be Crushed.**

And what, if Germany should come out as victor from this world-war? What, if she should succeed in adding large territory to her empire, and large indemnity to her treasury? What, if she should seize a direct way to the sea, and by it menace the coast of France and Holland and Belgium, and that of England across the Channel? Will the other nations, especially the endangered ones, cease in their war preparations, in their effecting the strongest kind of alliances so as to secure and maintain the balance of power, so as to strike when they think that the time for striking is ripe, and thus rid themselves of a constant menace to their peace and welfare? Will not we ourselves make the strongest kind of preparation to be ready, in the event that victorious Germany should

**What, if
Germany
Victorious?**

form an alliance with Russia and Japan, and should attempt an attack on us on our Atlantic and Pacific coasts?

No, if war is to be no more, other ways than those hitherto pursued will have to be taken by the nations' representatives, who will meet at the end of this war for a discussion of peace terms. One of the first conditions to be agreed upon must be *Disarmament of all Nations*. When there will

**Lasting Peace
Will Be
Assured by
Disarmament.**

be no armies and no navies, no armaments and no fortifications, there will be no recourse to arms for adjudication of difficulties between nations, for no arms and armies will exist. When these will be no more there will be, on the one side, no militarists to stir up strife in order to gratify their lust of bloody adventure, and their greed for power or rank; and, on the other side, there will be no subtle diplomats to plot and scheme the seizure or overthrow of other nations with the aid of military or militarists.

When there will be no armies and navies, nations will be obliged to bring their quarrels before the *International Court* that is ready for service at The Hague, just as the people of the respective nations

**By International
Court.**

are obliged to bring their quarrels for adjudication before the properly constituted courts of law. There will be no need of fearing a miscarriage of justice, if the nation found guilty should refuse to abide by the decision of the International Court, for, *The World's League to Enforce Peace* will be prepared to enforce the decision by the use of an international police force, or by the yet stronger weapon of world-wide boycott, of ignominious isolation, of exclusion from every commercial or social intercourse with the law-abiding nations of the earth.

If war is to be no more, the statesmen, who will have the making of the peace terms, at the end of this war, will have to pay heed to the declaration made by President Wilson, in one of his recent luminous messages, that every nation, no matter how small or how distant, has the right to exist, the right to self-government, the right to be regarded, in the eyes of

**By Emancipation
of Subject Nations.**

the law, as the equal of every other nation. It must be the duty of the Peace Commission to take the initial steps towards securing the ultimate emancipation of every nation that has been incorporated within another nation by right of might, towards securing for every subject people the right to decide for itself whether it desires to be governed by another people, or to govern itself.

If war is to be no more, it must be the duty of the Peace Commission, which is to liquidate this war, to make a nation's entering upon secret treaties or alliances a crime against all the nations, and punishable with exclusion from the sisterhood of nations.

**By Suppres-
sion of Secret
Diplomacy.**

If war is to be no more, it must be the duty of the Peace Commissioners to demand of the peoples of the respective nations that they make it a constitutional law that no Ruler or Parliament or Congress shall ever break peaceful relationship with another nation without first obtaining permission to do so, at the poll, from all the citizenship of the country, male and female.

**By People's
Declaration
Whether or
Not War
Shall Be.**

If war is to be no more, it must be the duty of the Peace Commissioners to make it constitutional law that no private individual or corporation shall have the right to manufacture or sell arms for army purposes, that whatever arms shall hereafter be required for bringing to terms a recalcitrant nation, or to answer the needs of internal protection, shall be manufactured and owned by the nation itself, thereby preventing the monstrous traffic in weapons of war that has but all too often been the means of creating wars and of prolonging them, for base, selfish ends.

**By Denial to
Individuals
Right to
Manufacture
Arms.**

If war is to be no more, all the nations involved in this present war must realize above everything else that greatly as is to be desired a peace that shall come at the end of victory, far more to be desired is to be a victory that shall be the beginning of lasting peace.

**Lasting Peace
to Be Desired
Above All
Things.**

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SUNDAY DISCOURSES

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Sunday, January 6, 1918

No. 10

Light Ahead

By

Rabbi Jos. Krauskopf, D. D.

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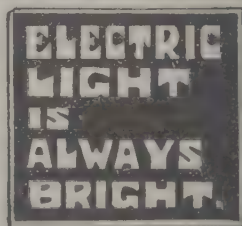
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A DISCOURSE, AT TEMPLE KENESETH ISRAEL.
BY RABBI JOS. KRAUSKOPF, D. D.

Philadelphia, January 6, 1918.

On a New Year morning, a dozen or more years ago, I preached a sermon in which I reviewed the status of the Jew in foreign lands. Some of the pictures I was obliged to draw were very black. It was the New Year succeeding the Kishineff massacre, and the story of the atrocities committed in that city was as revolting to tell as it was painful to listen to. During the afternoon of that day one of the congregation said to me: "It was a strong sermon you preached this morning, but an awfully sad one. I have felt depressed ever since. No doubt, you had to dwell upon that cruel theme, but I would have preferred a cheerier sermon for a New Year's day."

A Sad New
Year Some
Years Ago.

If the story of suffering told on that day had a depressing influence, and marred the enjoyment of the New Year's day, what impression would today's story make were I to attempt to tell of the sufferings endured during the past year? Instead of one Kishineff, there have been thousands. Instead of a few score innocents cruelly murdered, there have been tens of thousands. Instead of one people suffering, a whole world has been in sore distress. Not a heart in all the world but it has ached. Not a country in any of the five continents but it has suffered by reason of the present war. Scarcely a home in any of the belligerent countries but that it mourns some one's untimely death, a son, a husband, a father, a brother, a sweetheart, a friend, some beloved one moulder-

A Sadder One
This Year.

ing somewhere in an unknown grave, or writhing in agony in some distant hospital, or pining in some enemy's prison-camp, or his once manly figure crippled beyond restoration. Scarcely a country still unvisited by the ravages of war but it fears that some of its beloved ones may before long meet with a like fate.

Old as the world is, and bloody as it has been, there has never been a time when the slaughter of human beings

Never Before
Has World
Suffered as
Much.

was as colossal, and the suffering and sorrows as agonizing as they have been during the past three years. Old as Israel is, and bitter as its sufferings have been, it has never experienced a New Year as sad as this. Not even in the darkest of its long-enduring Dark Ages did Jewish eyes weep as copiously as they do this year in Russia and Austria, in Germany and France, in Turkey and the Balkan States, in Italy and Palestine. Not even in the direst of famine years did brethren of ours hunger for bread as they have during the past three years. Not even in the bitterest days of the expulsions did as many of our brethren roam, homeless, shelterless, as they do in Russia, Poland, Galicia, Roumania, Asia Minor, Palestine in these days. Never have Jewish hearts been as heavy, even in these free and blessed United States, as they are on this New Year's day.

But, why speak of what everybody knows? Why dwell upon what can only add sorrow upon sorrow, can only make darkness darker still? I have no intention to lacerate your hearts, to rob the New Year of the little cheer it might bring. That I touch at all upon the subject of war is to lead you by means of it and for the sake of New Year cheer, to a consideration of happier days that yet shall be.

A score or so of years ago, a young wife and mother of my congregation was sorely visited by cruel death. Her

How Light
Was Gotten Out
of Darkness.

husband, whom she dearly loved, and who was deserving of her love, was suddenly taken from her in the prime of his manhood

and usefulness. When told of the sad news I almost feared to meet her. I expected to find her completely crushed, or wildly rebellious. To my amazement and delight, I found her in neither of these moods. She was religiously resigned to the inevitable. Many things she said to me were remarkable, but the most remarkable of all her words were these: "Doctor, the present is dark and hard to bear, but, oh, the past was beautiful, and the future may yet be bright. I shall live with the pleasant memories of the past, and with the hopes of my children's careers in the future. Thus shall I try to make life bearable." And she did. Never a word of complaint passed her lips. She sustained her every day by pleasant memories of the past, and by helping her children moulding careers that reflected as much credit on their mother as on themselves.

Even so would I draw your attention to some of the things in the past that were pleasant, and to a future that will be all the brighter by reason of the dark-

ness of the present. Looking backward to the past with unprejudiced eyes, we cannot but become conscious of a thousand blessings

**Out of the
Bitter Came
the Sweet.**

which it brought here and there, almost everywhere, blessings of peace, civilization, political and religious liberty, equality, justice, regard for the rights of the laboring classes, progress, learning, art, science, interreligious and international fraternizations, and scores of others. Studying their origin and development, we cannot but realize that many of them were the products of infinite sufferings, that countless thousands of men had to sow in tears that later generations might reap in joy. Out of the bitter came the sweet, out of oppression came emancipation; out of lawlessness came law; out of despotism came democracy.

Hard as it may be for some to believe, a fact it nevertheless is that there have been comparatively few wars but that the world was not the better for their having been waged. They constituted a bitter medicine, they necessitated painful

**World Bet-
tered by
Past Wars.**

operations, but they effected cures. They cured evils which no other remedy could cure. They rid the world of wrongs which no other agency could remove. They freed nations from tyrannies which no other power could subdue. Not a war that was waged for good and sufficient reason but that it lifted civilization to a higher plane. It was thus that right was born. It was thus that justice was established. It was thus that truth was confirmed. It was the revolution at the Red Sea that freed the Israelites from Egyptian bondage, and made it possible for them to bequeathe law and liberty unto all the world. It was the battle of Salamis that freed the Grecians from Persian menace, that produced that exaltation of mind and spirit that made possible the rise of learning and art which have not had their equal to this day. It was the war of the Crusades that opened the eyes of the crude and narrow occident to the culture and virtues of the orient. It was the uprising of the barons that wrested from King John the *Magna Charta*, the great Charter of Liberties that has been the foundation not only of the English but also of other liberal constitutions. It was the Thirty Years' War that taught Catholics and Protestants to worship peacefully side by side in accordance with the dictates of Conscience. It was the fall of Constantinople that introduced the Renaissance in Italy. It was the War of the Revolution that enabled our Colonial fathers to wrest from England the right to govern themselves. It was the Napoleonic wars that sounded the first note of emancipation for the long-oppressed Jews of Europe. It was the revolutions of 1848 that forced the rulers of half the European countries to govern their respective countries by means of a Constitution. It was the War of the Rebellion that set the negro free. It was the Spanish-American war that freed the Cuban from the Spanish yoke.

And it will be this present, world-war, the greatest of all wars, that will leave in its wake blessings such as

few can realize at the present day. Notwithstanding all the sufferings it has caused, and yet shall cause, we may say with Tennyson that "good will be the final goal of ill." Humanity will emerge from its fiery furnace purged, chastened, wiser, better. Many of the still lingering vestiges of despotism, of narrow, selfish nationalism, of blind, bitter race-hatreds, of base, brutal lust of power, will be consumed in its flames. It will be a better world to live in, once the holocausts of bloodshed shall have ceased. The heroism, the self-sacrifice, the suffering of the millions of men who have dared their all for freedom, for right, for the sovereignty of law, will not have been in vain. It may possibly prove itself the war that has ended all wars, and if that should prove its harvest, then not a drop of all the blood that has been shed will have been shed uselessly, not an agony that was suffered will have been suffered for naught.

**World Will
Be Better for
Present War.**

If on the one side, the war has revealed how we are still ruled by primitive, elemental passions, by national and racial animosities, by base lusts of land or pelf or power, it has shown, on the other side, in tens of thousands of Americans, a grandeur of soul that by many was little suspected. It brought out what is best in the American. True to his conception of right and duty, he forsook all that is dearest to the human heart, and placed himself at his country's call to bitter duty, prepared to seal his patriotism with his heart's blood.

**Brings Out
What Is Best
in American.**

What nobler spectacle than the sight of an American youth, hitherto largely pleasure-loving and self-indulgent, giving daily striking proofs of consecrated heroism, of exalted self-sacrifice, in the interest of peoples far away, asking for no reward either for himself or for his country, expecting nothing save that wronged, oppressed, menaced peoples in other lands may enjoy the liberty, right, justice, protection, which his own people enjoy at home.

Yes, great as were the blessings that followed upon

other wars, those that will follow the present war will be the greatest yet attained. Next New Year's day will probably be brighter than this, and the subsequent ones will be brighter still. Our President's wish will be fulfilled. The world will be made "*safe for democracy*." As little as in Lincoln's day our country could be maintained half free and half slave, so little can the world in Wilson's day be half democratic and half autocratic. The knell of the doom of despotism and militarism has sounded, and it has been heard around the globe.

Overnight, Russia changed from darkest autocracy to much promising democracy. Its quondam Czar, who, at one time, peopled the Siberian prisons with victims of his despotism, is himself a prisoner today in that frozen region. A new democracy is entering the world amidst the throes that attend all births. A wonderfully gifted people, a people that gave to the world a Tolstoi, a Turguenief, a Dostoiewski, a Gorky, an Antokolsky, a Rubinstein, a Mischa Elman, a people that needed but the breath of liberty to make of it a power in the civilized world, has been set free to work out its destiny.

And the democratization of Russia will be followed by that of Germany. When the war will be over, the Teutonic people will have learned a lesson which they are not likely ever to forget. Deep within their souls will be graven the lesson that to live in peace with other nations they must earn the love and esteem of those nations, that to gain the respect and trust of other peoples they must set aside that arrogance, that contempt of others, that bluster, that has made them the most disliked power of the world, that has invited fear and hatred of them, and which hatred and fear are largely responsible for this present war having assumed world-proportion.

World Will Be
Made "Safe for
Democracy."

Change for
the Better in
Russia.

Like Changes
Will Ensur in
Germany.

England, too, will before long, do away with the luxury of a king who is but a king in name, a king stripped of all ruling power, of all governmental initiative. She will be a democracy like ours, untainted by obsolete monarchy, unburdened with a self-perpetuating dynasty, supported at an enormous tax on the people.

**England Will
Rid Itself of
Monarchy.**

The whole world over the people will, more and more, rule themselves through representatives, chosen by them and answerable to them. Their voice, and not that of crafty, self-seeking diplomats, will say whether or not there shall be war, and, knowing as they do that it is they, the people, who must bear the brunt of the war, must pay its bills, must offer up their sons for slaughter, they will consider long before they will say the word, if they will ever say it.

**People Will
Rule Them-
selves.**

And it is the woman of the future who will have the largest say whether or not war shall be waged. It is because she has had so little to say that war has lasted so long. Who has had a better right than she to dispose of the life and death of her sons? In agony she brought them forth; amidst infinite care and tribulations she reared them. Did she do this for the purpose of feeding the insatiable maw of the Moloch War to satisfy some despot's thirst for power or glory?

**Woman Will
Have Larger
Say.**

The world little knows what woman suffers when her menfolks go forth to battle. We have crosses and medals for men in appreciation of their distinguished service on the battlefield. What distinction have we for that mother's heroism who, in bidding her son God-speed as he leaves for the front, says to him, "Go forth, my laddie, and be a man. Do your part bravely, nobly," and, while saying it, feels her heart breaking, feels that she may never see him again, feels that it was not for this that she raised him, suffered for him, hoped and prayed for him.

When governments will know that, until there shall be all-convincing cause, until no other course than war shall be open, woman will refuse to give flesh of her flesh, bone of her bone, as tribute to some glory-seeking potentate or diplomat, will inbreathe in her boys from their earliest infancy an abhorrence of wars of conquest or revenge, when governments will know this they will be slow in declaring wars, for they will find few mothers' sons willing to wage them.

And there will be no ammunition, no battleships, no submarines, no Zeppelins, to fight with. Armies will dis-

**Nations Will
Disarm.**

band. Instruments of war and destruction will be turned into implements of peaceful industries, ships of war into ships of commerce, arsenals into factories, barracks into schools, drilling grounds into farms, "swords into plowshares, and spears into pruning-hooks." Nations will recognize that the possession of armies and armaments, besides entailing a monstrous and unceasing drain on the people, creates a military class, which, eager for glory, rests not till it finds bloody use for them. Nations will realize at last that while war may decide the supremacy of might, it never establishes the supremacy of right, that, if a cause between contending nations is to be justly decided, it can be done only in an international courtroom, never on a field of battle.

Instead of Secretaries of War, future cabinets of nations may include Secretaries of Peace, who may lead all other Secretaries in importance. As the

**Will Maintain
DEPART-
MENT OF
PEACE.**

War Department now maintains military and naval schools, the Peace Department of the future may maintain schools in which young people will be especially trained in the science of pacific statesmanship, in the arts of harmonizing differences of nationality, race, and creed, in the arts of effecting conciliations, and of developing, through school and church, press and platform, a deep-seated hatred of war, and an all-embracing love of peace.

President Wilson's declaration that every nation has

the right to exist; every nation has the right to independence; every nation has the right to develop itself without interference or control by other nations; every nation is in law and before law, whether large or small, the equal of every other nation, this declaration of our President will be regarded as a fundamental and inviolable law in the sisterhood of nations, and its establishment will mark the removal of one of the greatest menaces to the peace of the world. India, Ireland, Egypt, Boerland, and other English dependencies, Belgium, Alsace and Lorraine, Poland, Finland, Hungary, Bohemia, the Balkan States, the Congo Free States, Armenia, Algiers, Tripoli, Persia, Java, and a score or more of other lands, will be granted their God-given right to govern themselves as free and independent people, or to continue federated with any of the greater powers, if so they should choose.

**Small Nations.
Will Be Re-
stored to Self-
Government.**

And the eighteen-hundred-year-old longing of millions of Jews, now scattered over the face of the earth, to return to their ancient fatherland, to the land of Palestine, may also be fulfilled. Many of them are tired of being regarded aliens in the lands of their birth, in being denied citizenship rights in some, in being subjected to humiliating restrictions and ostracisms and persecutions in others, notwithstanding their discharging their full citizenship duties, their contributing more than their quota to their country's army and navy, their performing on the battlefields, in defence of their country, deeds of heroism unexcelled by any other people, their promoting their country's highest good in the halls of learning, in the fields of industry, in the marts of trade. They see no other escape from the prejudices and ill-will of the peoples among whom they live than a return to the land of their fathers, there to resume, as many thousands of them already do, their agricultural pursuit of old, that made the Holy Land a land overflowing with milk and honey, a land that produced not only great harvests of

**Jews May
Obtain
Palestine.**

grain and fruit, of herds and flock, but also of great men, of prophets, lawgivers, inspired writers and thinkers, to whom the whole civilized world does homage, prophets the like of whom are sorely needed today to make real at last the ancient dream of a Messianic age, an age that will see the peoples of the earth federated into a common brotherhood, under the common fatherhood of God, each engaged in furthering the common good of all.

Yea, Tennyson, the poet, was right, "good will be the final goal of ill." and so was Zachariah, the prophet,

**"Good Will Be
the Final Goal
of Ill."** when he said, "at evening time there shall be light." The dark clouds will disperse.

There is light ahead. This world-war is not being waged in vain. Its sufferings are not being endured for naught. From its soil, fertilized with the heart's blood of the world's youths and men in their prime, and with the tears of their dear ones at home, there will spring flowers of civilization more beautiful, more fragrant, more comforting, than any that yet have grown in the history of man. May God speed that day. Amen.

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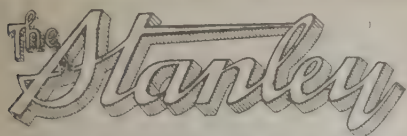
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No. 11

“Israel, Servant or Master?”

By

Rabbi James G. Heller

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"Israel, Servant or Master?"

By

Rabbi James G. Heller

"Israel, Servant or Master?"

A Discourse at
Temple Keneseth Israel.

By RABBI JAMES G. HELLER.

Philadelphia, January 13th, 1918.

The rapid enactment by Congress of such legislation as Prohibition and Woman-Suffrage seems to demonstrate again a fact proven repeatedly during the ages of history—that war is a "forcing-house" of gov-
ernment. Men forget the petty differences and the cowardly conservatisms that have turned their gaze from the inevitable future. Co-operation, efficiency, rapidity of production must be secured, and for once the mass shakes off its lethargy, frees itself from the habitual inertia that obstructs genuine progress. War adds a poignant definiteness especially to those problems of social organization and of spiritual adjustment, about which so much vague thinking has been done. War stirs the human spirit to its depth, until all worldly possessions are subordinated to immaterial, intangible ideals,—liberty, justice, and democracy. Through the great mind and heart of our prophet-president, Woodrow Wilson, the American people has come to a spiritual rebirth. We have dedicated ourselves anew to those principles of liberty and of the equality of nations and of individuals that first brought this nation into being. Every feeling, every yearning, every problem that stirred vaguely has been inten-

**War Intensifies
Our Problems.**

sified and emphasized until it urges itself upon us for expression or solution.

A month or so ago I strove to show how the thought of men has been aroused as to the nature of the Deity, what new ideas have been formulated, and how these are to be appraised as compared with the fundamentals of Jewish conviction. This morning I shall try to review another religious and Jewish question which war has made a painful reality for every thinking, feeling Jew and Jewess. Can any one of us be oblivious to the status of Israel among the nations? Is our Jewish consciousness become so weak that, even while with bated breath we follow the perilous course of mankind's hopes in the war, we cannot also melt with pity for the indescribable sufferings of our brethren abroad, in Poland, Roumania, or Palestine? Touchingly loyal to his native land wherever he may be, yielding to none in patriotism and self-sacrifice, the Jew has yet had to plunge his bayonet into the heart of his brother-Jew. What a world-tragedy! And yet, behind the lines, where there is no exaltation and glamour of combat, where the heroic deaths of sons and brothers should have won surcease of oppression;—rapine, starvation, exile, terror, death; men and women piled into freight-cars like cattle, some of which were opened to find only a mass of rotting flesh! In Palestine the Turkish government turned upon the Jewish colonists as enemies; in Russia, not even the triumph of the Revolution, in which the Jews have had so large a share, has halted the old cry of "Hep, Hep!", nor solaced those two and a half million homeless wanderers.

But it is not my intention to appeal to you for the Jewish war-sufferers. That story has already been told more graphically and affectingly than is in my power. My purpose is solely to present to you as dispassionately as possible the spiritual problem which this situation has rendered unbearably

Israel's Piti-
ful Plight.

Spiritual
Problem to
Be Treated.

acute. Even before the war those whose Jewish sympathies were keen, and whose knowledge of our position was broad enough, had felt the urgency of some solution, some change. Within the limited time at my disposal this morning I shall not attempt to present to you all the solutions that have been proposed. That which appears to me the most hopeful of all, and which now seems almost a reality, Zionism, I shall keep for another occasion.

What was the status of the Jew before the war? Although spread over the face of the globe, citizen of every land, the greatest center of Jewish population was in "unholy" Russia. We all know what the condition of the Russian Jews has been, the economic and political enslavement that has been their lot. But oppression has ever been for the Jew, with his racial and religious tenacity, a preservative rather than a destructive force. In Germany, and to some extent in France, the Jew had to contend against the typically modern and German movement known as Antisemitism. This so-called "philosophy of history" condemned the Jew as a racial inferior. But this was only a pretext for using him as a scape-goat for sins that would otherwise have been heaped upon the shoulders either of the clerical parties, the Junkers, the military, or Czarism and the landed aristocracy. In western lands assimilation and intermarriage were rapidly sapping Jewish racial vitality, and eating into Jewish solidarity. Except for a few strong centripetal movements, such as Zionism, or some varieties of neo-orthodoxy, Judaism and the Jew seemed slowly but surely disintegrating.

Up to the time when the doctrines of the French Revolution forced an entrance into the oppressive systems of Germany and Austria, the Jew had been living a kind of segmentary national life,—a ghetto-nation, like a group of Polynesian islands lapped by the all-encompassing waters of foreign civilizations. And, despite the scholars

**Condition of
Jewry Before
the War.**

**The Jew in
the Middle
Ages; His
Comparative
Sterility.**

and men of genius that were produced during these ages, and under these conditions, I for one regard the entire time as one of comparative quiescence and sterility, perhaps because of the very isolation that was the lot of nearly all Jewry. And so did all Reform thinkers argue, with their earlier abhorrence of the Talmud and the mediaeval legalistic system,—until their reaction against nationalism caused them to execute an “about-face” in this respect. Not from the Jew came the spirit that transformed Europe from its mediaeval darkness into the bright day of the modern era,—much as we may iterate our boast of the part played by Jews in the preservation of the Aristotelian texts. It is true that the French Revolution had teachers among the Jews, but, as Leroy-Beaulieu puts it, “they were not men versed in the Talmud of the Ashkenazim or the Sephardim; they were rather the old *nabis* of Israel, the Isaiahs, the Jeremiahs, the Ezeikels, who after their own fashion were great revolutionists.” We may boast, as many of us do, that the model of the American Constitution is to be found in the Bible,—but Adams, Washington, and Jefferson needed no lessons in this field from the Jewries of Europe and Africa. The Jew is an imitator, not an initiator of the transforming ideas of modernism. The history of Reform Judaism itself demonstrates this clearly. The spirit that changed the Jew into a man of the age, that caused him to modernize and to rationalize his cult, to strive for secular education and social advancement,—that spirit did not come from the Jew. Only slowly and against stubborn opposition did it gain an entrance. In modern times, too, the Jews have been receptive and not originaive. I feel as proud as does anyone of the achievements of the Jew. I know the conditions against which he had to contend, and the glorious relation of achievement to opportunity. And yet, with all these mental and spiritual reservations, it cannot be contended success-

fully that the Jew has given the world great, original, epoch-making spirits—since the fall of Jerusalem. There could have been no Spinoza without a Descartes, no Moses Mendelssohn without a Voltaire, no Philo without a Plato and an Aristotle, nor Maimonides without Plato, Aristotle, and the Arabic Aristotelian philosophers. New ideas had a hard time entering the synagogue. But it could not have been otherwise, since centuries of sequestration and oppression had rendered the Jew stubbornly conservative.

But at last the ghetto-gates were opened from without, and the great opportunity came. Let me quote Leroy-Beaulieu ("Israel Among the Nations") again:

"While others hail the victory on Zion, they ask themselves whether Israel's triumph is not

**Emancipation
Has Caused
Disintegration.**

to be looked upon as the prelude to her fall, and whether the emancipation of Judah is not to end in its utter submersion, its engulfment by the nations." Assimilation and intermarriage, alienation and indifference, have grown with alarming rapidity in exactly those countries where freedom has come to the Jew. What then are we to do? Can this tide be stemmed? Or are we doomed to dissolution and disappearance from the world-stage, after a history of three thousand years?

The answer of Orthodoxy to this question is to try to weather the storm, to ride it out, to stick fast to everything, and to hope for an abatement of the wind.

The sincere orthodox do believe that the time is coming when men will resume the old alle-

**Orthodoxy
Fights a
Losing Battle.**

giances, will once more submit to the old sanctions, the old safeguards, the old ceremonials. But, in the meantime, the younger generation is deserting the ship by companies. Few indeed will be those who will sail the ship of orthodoxy within the next few years. The times are too much for them,—the heart of the people answers ever more faintly to

the antique call-to-arms of the Shofar. Orthodoxy is wrestling with the angel of modernity itself. It cannot prevail without some stronger spiritual, or human, impulse.

The focal point of the problem, to my way of thinking, is to be found in the compromise which Reform has proposed and put into effect. It is particularly this view that I wish to examine this morning, to determine whether it has stood the test of time, and whether—"sub specie aeternitatis"—the moment has not come to modify or to reevaluate it somewhat.

Some two and a half years ago I attempted to show that Reform Judaism has a fundamental inconsistency in its attitude toward ceremonial and toward creed.

**The Genesis
of the Idea of
a Jewish
Mission in
Reform
Judaism.**

In regard to the former it is professedly and emphatically evolutionist. Ceremonies are considered no more than the temporary embodiments of religious concepts. They are, then, not eternally binding. Ceremonies were made for man, not man for ceremonies (as our rabbis so often paraphrase the New Testament). We are at liberty to modify them whenever it suits our changing notions of religion. It is not merely our privilege but our duty so to change them, that they may conform to modern standards, that they may appeal to our instincts of propriety, decorum, and above all to our "reason." Although Reform retained what it considered the most important festivals and customs as essentially and expressively Jewish, this evolutionary viewpoint naturally exposed it to the variations of individual preference. There was the danger that arose as a result of the impairment of the old authority, the old sanctions. Perhaps it is because of this that the single synagogue has become so decidedly the unit of authority in Reform Judaism of today. The early leaders, the pioneers of the movement, realized the danger clearly enough. They did feel the

necessity for setting a barrier, for fixing some elements of the religion that could not be transgressed, that might constitute the eternal and unalterable sanction for this new and modernized faith. Although their central purpose was to revitalize the religion, although they had a naive, implicit confidence in the restorative influence of modernism itself, although it was their conviction that the searchlight of rationalism would of itself point the pathway for the new Jew,—still they realized that they must not go too far, even though it involved them in inconsistency. And it was because of this kind of reasoning, it seems to me, that they seized upon the idea of a Jewish Mission,—not in the strict old sense of a people that had had a special revelation at Mount Sinai, a people with which the Lord had made a unique covenant, a people that He had singled out to be a “kingdom of priests.” No! to them the Jewish mission was a form of allegiance to a set of doctrines. Reform Judaism was to be primarily “*prophetic Judaism*.” Out of the creed of the Jew it expunged those tenets that seemed irrational (such as that of a personal Messiah, the resurrection of the dead, the literal inspiration of the Torah), and those that seemed to these latest of the law-givers antagonistic to the civic and social aspirations of the modernized Jew (namely, the prayers and longings for a restoration of the Jewish nation in Palestine). What then remained? Those universalistic principles of monotheism, of justice, of morality, of an all-conquering brotherhood, and of immortality. Of course, it must be said that out of the religion of the prophets they omitted those teachings that did not accord with their own ideas of a millennium. For there can be little doubt but that the prophets, with all their scathing denunciation of Judah and Israel, were patriotic and fervent nationalists. But, at any rate, this was to be the Jewish Mission. These great principles the Jew was to teach the world. Scattered

among the nations he was to be an eternal witness to God's truth, by word and example to impregnate humanity with the Fatherhood of God and the Brotherhood of Man. It was the opinion of the founders of Reform Judaism that this Mission would suffice to keep the Jew alive; devotion to this glorious task would be stimulus enough to preserve him intact in the midst of the Diaspora. In brief, he was to be the *Servant of the Reform Jewish Prophetic Ideal*.

I shall not point out to you, as I did on the former occasion, that this theory of the Jewish Mission is inconsistent with an evolutionary view of the world, that it forgets that ideas and ideals also are subject to change, that they are pictures, glorious pictures, hopes blazoned by winged spirits upon the canvas of the Future. I shall not comment further on the arrogance of this project, its assumption that no other nation has learned the lessons of the prophets as have we,—its complete disregard for the essence of every human problem—the application of abstract principle to concrete practice. I shall devote myself solely to the task of examining the inner worth of the conception itself.

And I for one am ready to admit that in the attempt to put this conception of a Jewish Mission into practice we have failed. One does not thereby disparage the unassailable nobility of the prophetic dicta, nor the undoubted service of Reform in helping to preserve the Jewish faith by winning the loyalty and adherence of many who would otherwise have been completely lost. But today, for the past five or six years, there has been something lacking. Everyone feels it, and has felt it. There has been more than the usual grumbling about the indifference of our young men and young women, more than the usual lot of panaceas suggested. One man, with commendable sin-

**Objections
That Might
Be Cited.**

**The Partial
Failure of the
Idea,—and
Some Modern
Panaceas.**

cerity at least, tried to lead the way back to a kind of "latter-day" orthodoxy. Another, of a more philosophic and cynical, less impetuous, turn of mind, trumpeted forth his "discovery" that the rabbis were lacking in "spirituality," and that the acquisition and proclamation from the pulpit of this highly elusive commodity would bring the young Jew and Jewess "back to the synagogue." Still another, evidently more prone to a fatalistic reading of history, claimed that naught but suffering, hardships, reverses, could bring us to our senses. To my mind, all these analyses and palliatives fall far short of any possible success.

Our probe must go far deeper, if we are to find the canker that has been gnawing at the vitals of Jewish life. Without doubt we have been deeply, almost incommensurably, affected by the radical change of both physical and spiritual environment that the last eighty years have brought with them. And yet, unless we believe that the Jew is utterly devoid of innate power or genius, that our history is entirely due to the operation of forces utterly outside the Jewish mind, the Jewish soul,—unless we are prepared to throw overboard at one stroke all our hopes, all our pride in past accomplishment; then we must look for the trouble within ourselves, in some change in our spirits, in our methods, in our attitude. Or, to be more concise, we are faced with the alternative of an acceptance to the full of an assimilationist policy, or of a revitalization of Jewish self-consciousness and of Jewish self-determination.

**The Cause
Must Be
Within the
Jewish Soul.**

Here lies the canker! Our modern philosophy, our Reform "mission-idea" is still instinct with ghetto-servility. We are still servants, not masters. We are slaves of the lamp, not its Aladdin-masters at whose call troop the transforming Genii. We are the servants of an ideal, not its masters. We have tried to sink the Jew in his own achievements. We

**The Jew Must
Be Made
Master of
Himself.**

have robbed those glorious prophetic truths of their living meaning,—because we have made them an end not a means, because we have dogmatized them, because we have cast them into a superhuman system, because we have bent the knee to the ideals of *men*, have made of them towering, symmetrical, implacable—*idols*! Surely we have the right to glory in our ancestry, in the services rendered by our forefathers to all mankind. The productivity of national life as compared with the Diaspora, denied by so many Reform rabbis, is best shown by the tenacity with which they themselves cling to the vestiges of that national life in its noblest expression. But, are we, therefore, to doom our young men and women to an eternal repetition of the lessons of two thousand years ago? Shall we, to twist the Napoleonic aphorism, be condemned forever to be descendants rather than ancestors? Our theologians may hide themselves from their own flesh; they may veil their eyes from the truth; they may try to persuade us that we must convert the nations to ideas which they themselves have carried farther than we in the last five hundred years. But they cannot hoodwink the young, those whose spirits are still untamed, who are unwilling to bend the neck to any yoke that time may try to set upon them. We *must* give them the truth! Their souls must be kindled by life-giving realities, their ardent yearnings caught with a manly vision,—or they will continue to fall away into spiritual desuetude, they will turn their searching gaze to other fields. And Judaism will continue to languish and to palé—without the infusion of new, red blood.

Let us have no more of this slave-religion, even though it be dignified with the names of Isaiah, Micah, and Jeremiah. If they could be here, with what withering scorn would they view the doctrines taught in their names! Do these words of Isaiah sound like servile, mere missionary

Slave-
Religion
Is Not
Prophetic.

faith? "Why sayest thou, O Jacob, And speakest, O Israel: 'My way is hid from the Lord, And my right is passed over by my God'? Has thou not known, hast thou not heard That the everlasting God, the Lord, The Creator of the ends of the earth, Fainteth not, neither is weary? His discernment is past searching out, He giveth power to the faint: And to him that hath no might He increaseth strength. Even the youths shall faint and be weary, And the young men shall utterly fall; But they that wait for the Lord shall renew their strength; *They shall mount up with wings as eagles*; They shall run and not be weary; They shall walk and not be faint."

In the days of old, according to the book of Exodus, when a Hebrew slave had served the term of his servitude and still wished to stay with his master, he was taken to the post of the threshold and a nail hammered through his ear into the door-post, as a symbol of life-long enslavement. We have tried to nail our young to the doorpost as slaves. We have distrusted our own strength, our own ability to go forward unfettered and free. And retribution is upon us. Realization and reaction are coming now. We must be our own masters, in doctrine as in ceremonial, in the spirit as in the letter, in the harmonious and complete unfolding of all our potentialities. First of all, we must have racial unity, co-ordination of our powers, consciousness of the physical aspect of Jewish social integrity, a *Center* from which shall radiate cultural and spiritual revivification, "pride of race," staunch and sturdy Jewishness. Let this Jewishness be compounded of proud knowledge of the past, and of an immediate and impulsive reaction to the opportunities of the present. Then body and soul will glow with the desire for achievement, not for ourselves alone, but for all men, the joy of service, of unstinted loyalty to the call of our own blood!

Results of
Our Shifting
Viewpoint.

I see a vision rising before me. Deep darkness veils the earth. And out of the interminable night comes sob-

A Vision
of Rebirth.

bing and wailing,—the tramp, tramp, tramp of marching feet,—the weary dragging of other feet treading the path of exile. Here gleams for a moment the fitful flame of a forlorn hope, a little island of light in the ebony waters of the night; there the mild glow of a lamp, the calm faces of men whose souls do not fear the dark. But over all the stifling pall! Far off there of a sudden a thin line stretches, cleaving the night into earth and sky. Pale saffron brightens into rosy-fingered morn. Dawn approaches with its iris-hued heralds. And on the furrowed ground lie thousands of prostrate, grey figures. Out of their midst rises a youth, as radiant as the morn. He awakens out of his long, Endymion-like trance. He feels the lethargy passing from his thews and sinews, and he rises to greet the dawn with a glad song of praise to God in the Highest. At last, face luminous, with springing step, high-hearted, he strides *into the Dawn*.

—Amen.

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A Tribute to Edward L. Heinsheimer

By

Rabbi Jos. Krauskopf, D. D.

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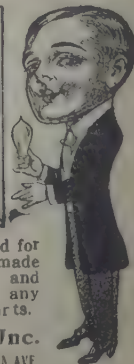
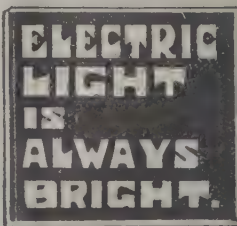
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A Tribute to Edward L. Heinsheimer

By

Rabbi Jos. Krauskopf, D.D.

A Tribute to Edward L. Heinsheimer.

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BY RABBI JOS. KRAUSKOPF, D. D.

Cincinnati, January 20, 1918.

We are assembled in compliance with a venerable custom, and in obedience to the promptings of our hearts, to do honor to the memory of one who, before his passing on, impressed his personal worth upon his fellowmen. We are glad that we are permitted to contribute our mite in perpetuating a custom and a memory as beautiful as those which have brought us together today. We feel that our expression of our appreciation of the distinguished services the departed has rendered will, at the same time, impress upon us a sense of high obligation. It will infuse into us a spirit of emulation; it will encourage efforts to attain unto like excellence; it will deepen the consciousness that, when a man has given long and faithful service to his fellowmen, it is fit and proper that a public tribute be paid to his memory, that the story of his life be duly told and duly recorded.

Why a Memorial Service.

Unlike the words which the great Bard of Avon used when, in a memorable address over the remains of a hero of ancient Rome, he makes the eulogist declare: "I come to bury Caesar, not to praise him," we may say today of our departed friend: "We come

Not to Bury,
But to Praise.

to praise him, not to bury him." His mortal remains have been returned to mother earth, a month ago; his noble self, over which neither the scythe of death or the tooth of time have the slightest power, that is enshrined in our hearts and minds today as it was in the years that have passed, as it will in the years that are to come.

We are here to think of Edward L. Heinsheimer, to speak of him, to ennoble ourselves by dwelling on his noble life.

On occasions such as this one is apt, from affection for the subject of his eulogy, to use language which to the cold critic may seem extravagant. On the other hand, a dread of being thought extravagant in praise may lead to an understatement of the high qualities which we admired in the one we commemorate. It is difficult to do justice to the critical mind and to the affectionate heart, at one and the same time. The heart has a logic which the mind cannot understand; the mind has insight which is barred to the heart. To keep a balance which may be judged as unbiased by the one and by the other is, therefore, no easy task.

I feel the situation especially keenly as I am to speak of one who, for more than two score years, was a warm personal friend of mine, one with whom I associated, on terms of intimacy, in the days of our early youth; with whom I dreamed and hoped and planned in our maturer years. Only but a few days before his passing on, a letter received from him made amply evident that the friendship, that linked us when as classmates we started together on our ascent of life, held us bound even after both of us had entered upon its descent.

And I know that others assembled here, whose friendship for him was older and deeper than mine, who, by reason of greater nearness and closer ties, were privileged

**Danger of
Over- and Un-
derpraise.**

to associate and labor with him in closer intimacy all their lives, feel the situation even more keenly than I do. Their hearts want to see the warmest tribute possible paid to Edward L. Heinsheimer; their minds want to have nothing said and done but what genuine merit has justly deserved.

To answer the wants of both heart and mind, let us consider what Edward L. Heinsheimer was, and what he had achieved, to have deserved a memorial service, one attended by an assemblage of people as large and representative as this.

What Heins-
heimer Was
Not.

What was the secret of the high regard in which he was held in his home city and throughout the land? What the cause of the general sorrow that prevails over his untimely death? No statesman was he, chosen for counsel by the Chief Executive of the Nation, or selected for high place by the ballot of the people; no soldier crowned with the trophies of war was he; no scholar honored with proud degrees from far-famed universities; no poet decked with bays; no orator whose eloquence stirred the passions of the multitudes; no preacher at whose lips the people sought their bread of life; no artist who attuned the souls of men to the true and good and the beautiful; no wizzard of science who snatched from nature her secrets and harnessed them to the service of man; no captain of industry on whom thousands depended for their livelihood.

None of these was Edward L. Heinsheimer; and yet he was the equal of any of these, for he was a noble, useful man, and anything better than a noble and useful man God never created, unless it be a noble, useful woman.

What Heins-
heimer Was.

A simple citizen was he, untitled in the books of heraldry, unrecorded in the books of learning, untrumpeted in the marts of trade or finance. A simple citizen of probity was he, one that made humanity the richer for having formed a part of it. His was not a complex character, one

difficult to read; it was as open as the day. Wherever he went gentleness and kindness and modesty went with him. He was not one of the flamboyant kind, who herald their performances by trumpet blasts. No one could associate with him without feeling the power for good that invested his daily walk of life. He was a devoted son and brother, an ideal husband and father. Busy as was his life, engrossing as were his cares, heavy as were his responsibilities, all cares were laid aside when he entered the sanctuary of his home, when at the side of wife and children, when entertaining friends under his roof. His natural, unaffected, hearty manner easily won the friendship of his guests, and retained it all their lives.

He was a man to be thought of when service for the good of others was required, and he was found ready whenever it was in his power to serve.

He loved the city of his birth, labored conscientiously to make himself and others worthy of it, and itself worthy of them.

A patriotic American was he, one to whom citizenship spelled duty as well as privilege, duty to give freely of himself and of his means, duty to safeguard by watchfulness and service the precious boon of political and social and religious liberty, which is our nation's sacred heritage.

A loyal son of Israel was he, proud of its history, proud of its achievements, conscientious in his efforts to make his own life and that of others square with its exalted teachings.

And more than all, his special distinction lay in the efficient, painstaking, self-effacing manner in which he discharged his duty as President of the Board of Governors of the Hebrew Union College, an institution designed and maintained for training young men to become leaders in

A Patriotic
American.

A Loyal
Israelite.

President of
Trustees of
Hebrew Union
College.

Israel, expounders of its teachings, interpreters of its aspirations, disseminators of its truths, champions of its rights.

It was his masterly self-consecration to this task, one of the most difficult in this unspiritual age, that made him highly esteemed not only in Cincinnati but in other cities as well. It was the signal success which he attained in his presidency that made the sorrow over his untimely death pass beyond the borders of his city and become nation-wide. It was your recognition that your sorrow is shared in other cities of the Union that prompted your holding this national memorial service, that accounts for my presence and participation.

Mourned by
American
Israel.

While I cannot but regret that not a better representative than I had been chosen to voice American Israel's sorrow, I cannot but admire your wisdom in having chosen a non-Cincinnatian. Any one of a dozen of your honored citizens, any one of your eloquent Rabbis, any one of the learned faculty of the Hebrew Union College, could have voiced the national sentiment far better than I, because of his having been in closer contact with our lamented friend, because of his more intimate knowledge of his activities and ideals. Your choice of a non-Cincinnatian is the public expression of your recognition that Edward L. Heinsheimer served and benefited other communities as loyally and richly as he served and benefited yours.

Good deeds, unselfishly performed, no matter when or where or by whom, become the precious heritage of all humanity. No one knows how far and how long the influence of a good man extends. Even as the orb of day shines not for this or that place only, but brightens and warms all the earth; even as stars shine not for this or that individual but glad-

Good Men
Property
of All.

den the hearts of all mankind, even as the tiny violet makes not only its immediate environment but all the field the sweeter for its fragrance, so does no man engage in blessed work, be he never so humble, never so little known, but that all his fellow kind are, in some measure, the better for his work. Every man opening a roadway into the wilderness, every engineer throwing a bridge across an abyss, every smith forging an honest plow, every physician turning disease into health, every patriot freeing his land from tyranny, every martyr offering his life that justice and right may live, every teacher and discoverer going into lands of fever and savagery to carry liberty and light and love to those that walk in darkness: every one of these is benefactor of all men, is unconsciously an immortal.

And few cities of our land have demonstrated this truth more forcibly than yours. Few cities have made so

Israel's Debt
to Cincinnati.

rich a contribution of good and useful men as yours. Few cities have exercised as large a cultural influence upon our people as yours. In many respects Cincinnati may be called American Israel's "Holy City." I have stood in the holy places of Jerusalem, Athens, Rome. I have visited the holy cities along the Ganges and the Nile. I stood in the presence of the Holy Shrines of the Shintos at Nikko, of the Confucians at Canton, of the Mohammedans at Cairo, of the Buddhists, at Rangoon, of the Greek Catholics at Moscow. But, in none of these places, in the orient or in the occident, have I felt the holiness that awes me every time I visit the sacred places of Cincinnati. Every time I set foot upon its soil, a voice within seems to say: "Bow thy head, for thou standest on holy ground." Here lived and labored American Israel's greatest immortal Isaac M. Wise. Here labored faithfully along his side the illustrious Max Lilienthal. Here Mielziner dispersed freely to his adoring stu-

dents from his bubbling font of Talmudic love. Here labored that noble band of laymen who, large of heart, large of hope, with the noble, tireless, far-seeing, deep-feeling Bernhard Bettmann at their head, ranged themselves at the side of Wise with a zeal that was as holy as it was rare. Here stands the Hebrew Union College, American Israel's great sanctuary, the pride, the hope, of every Jew who looks back upon the glorious past of his people, and forward to the greater glory that yet shall be. Here its work is being carried forward in the spirit of its founder, under the leadership of the learned Kohler, the Elisha of our day upon whom the mantle of our Elijah has descended.

Foremost among the zealous successors of that noble band of laymen stood Edward L. Heinsheimer. Almost it seems as if Providence had destined him from his very birth for the work to which he consecrated half his life-time, twenty years

Nobly Succeeds Noble Leaders.

as member of the Board of Governors of the Hebrew Union College, and eight years more as President of that body. Almost it seems as if he could not have done otherwise, had he tried. Born of religious parents, his heart was attuned from earliest childhood to religious interests. Matriculated as a member of the initial class of the Hebrew Union College, his mind was given a yet stronger religious bent. Fortunate in his selection of wife, she helped to ripen a character that promised richly from the very first. Herself a daughter of deeply religious parents, her mother one of the noble Workums, her father Julius Freiberg, he who, for many years, was most active as President of one of your great congregations, daughter of him who, for many years was a zealous coworker of Lilienthal and Philipson in all things appertaining to the promotion of Israel's cause; daughter of him, who, in addition, filled, for a number of

years, with like efficiency, the office of President of the Executive Board of the Union of American Hebrew Congregations, a position now filled with equal skill by her brother, J. Walter Freiberg; she brought into her own home the religious traditions of her family, kindled on her own hearth a religious sentiment that could not but exercise a large influence on a nature like that of Edward L. Heinsheimer.

There was great fear, when Wise entered eternal life, that the Hebrew Union College was doomed. That fear reawakened when Bettmann laid down the burden of his office. "A successor to Wise," it was commonly said "would never be found." "A successor to Bettmann does not exist." A worthy successor to Wise was found in Kohler; an able successor to Bettmann was found in Heinsheimer. The College has gone on from strength to strength, has entered a permanent home, one more beautiful than had probably ever been dreamed of by its founder. It has increased in students, deepened in scholarship, and widened in influence. All this, and more, it has done not only by virtue of the momentum that had been given it by Wise and Bettmann, but also by reason of the labors and devotion of their successors, Kohler and Heinsheimer.

The choice of both these men but illustrates anew the truth that no man is irreplaceable, that emergency produces the man of the hour. When the need of the hour required a Washington, he was on hand; when it needed a Lincoln, he came forth; when a Woodrow Wilson was wanted, he appeared. When the Guardian of Israel took off the shoulders of Bettmann his robe of office, which he had worn with honor thirty-five years long, he found the shoulders of Heinsheimer prepared for the wearing of it. The latter accepted the responsibility not because he had

Even Best
of Men
Replaceable.

idle time on his hand. His time was precious, and he knew that the discharge of his new duties would rob him of many an hour that could be expended to better personal advantage. And still on all sides we hear—until I fear it has become an accepted fact—that our age is material, and our civilization selfish. He did not ask himself: “Can I afford to accept the office?” “Will not my financial interests suffer by my acceptance?” The question with him was “Can I afford not to accept the place? Has not my venerated teacher, my city, my people, deserved that I set aside personal advantage for public good? Is it not my duty not only to accept the office, responsible as it is, but also to strive with all my might to make myself worthy of the trust reposed in me, unworthy of it though I am?”

And he did what he pledged himself to do, far more than had been expected of him. To the promotion of the best interests of the College he gave him- **His Service.** self with all his heart and soul and mind. He retired from business that he might the better devote himself to the duties of the College as well as to the philanthropic and civic needs of his city. He was friend and adviser to the members of the faculty of the college; he took a parental interest in each of its students. Scarcely a Sabbath but that he attended the Chapel services, but that by his presence he infused in both faculty and students a deeper realization that the future of American Israel is largely centered in them.

Often, in recent years, when thinking of the time when the College was first started, in a basement Sabbath School room of Congr. Bene Israel, of this city, with a faculty of two voluntary teachers, and one paid instructor, with a library consisting of a dozen Hebrew prayer-books, when the outlook was dark, and the predictions of failure loud, when Ed. Heinsheimer with a few other boys, among them

Philipson, Berkowitz, Maurice J. Freiberg, and myself, constituted the entire student body, often, when thinking, in recent years, of this small beginning, have I wondered whether he ever dreamed that the time would come when the Hebrew Union College would be as beautifully domiciled and equipped as it is today, when its graduates would occupy foremost pulpits in our land, would prove themselves worthy successors to distinguished predecessors? If he had never dared to dream it, he must have been all the happier to know that such a day had come.

It is possible that his zeal hastened his end, that, heedless of impaired health, he bore too long the burden of his **His Reward.** office. But who can tell whether that same Providence, that had seemingly fitted him for the Presidency from his birth, had not also decreed to call him from it at the time and place when and where the summons reached him. What we deplore as a calamity may by the Powers above be regarded as his reward. It is given but to the fewest to be summoned from their post of duty in the manner in which Heinsheimer was called. It is given to but the fewest to be relieved of their duties before strength ebbs, before eye grows dim, before hand becomes palsied, and mind feeble, and body frail, before long-dragging years of helpless old age cast into oblivion every remembrance of noble service nobly rendered in the prime of years and strength.

Thus was summoned Isaac M. Wise. Thus was called Edward L. Heinsheimer.

Since, sooner or later, we all must die, nothing is more to be desired than being called home in the height of one's usefulness. It is better to march to the grave under flying colors than to totter toward it as a mere shadow of one's former self. As painful as it is to see a once sturdy oak become a prey to rot and decay, so beautiful it is to see the

sun sinking beneath the horizon, undarkened, unhid by clouds, still painting the sky with a golden and crimson light long after he has disappeared.

People often have short memories. When a man's usefulness departs remembrance of his benefactions often goes with it. Had peoples' memories been better, Belisarius would not have been obliged to beg his bread in blind, old age, and Columbus would have been spared repenting in chains his discovery of a new world. When Disraeli returned from the memorable Berlin Congress to receive honors greater than any that England had ever bestowed on a statesman, the London Times remarked that it was the fittest time for him to die. Could he have followed that advice he would have spared himself later humiliating defeat. Not the least of God's favor is death at the right time and place. That divine favor was vouchsafed to Edward L. Heinsheimer. Well might the prayer of each of us be, in the words of Scriptures, "May my end be like his."

Great as has been the work which Heinsheimer did, yet greater work remains to be done by us. It is for the very reason that he did so much that so much is yet to be done. As it is only when a great invention has been made, that we learn how much is yet to be invented, as it is only when a great book has been written that we learn how much has not yet been written, as it is only when a great sermon has been preached that we learn how much truth is still unspoken, so it is only when a great work has been done that we learn how much is left undone.

**Because Much
Done, More
to Be Done.**

Ours is the duty to transmute our loss into gain, to convert our sorrow into resolve to labor as he labored until the great Masterbuilder took the tools from his hand, even while at work, and laid him

**His Legacy
to Us.**

to rest. While he sleeps, let us work. Far more precious than tears, far more eloquent than eulogy, far more commemorative than monument, will be completion by the present and coming generations of the great work begun by Isaac M. Wise, continued by Bernhard Bettmann, carried still further forward by Edward L. Heinsheimer. They have won their crown; so may we labor that when our resting time will come we shall be found deserving ours.

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SUNDAY DISCOURSES

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Sunday, January 27, 1918

No. 13

The Cost of High Living

By

Rabbi Jos. Krauskopf, D. D.

PHILADELPHIA

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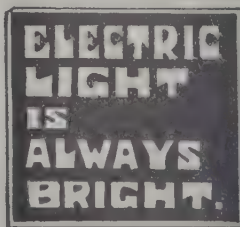
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The Cost of High Living.

A DISCOURSE, AT TEMPLE KENESETH ISRAEL.

By RABBI JOS. KRAUSKOPF, D.D.

Philadelphia, January 27th, 1918.

Upon the conclusion of our Temple service, a few Sundays ago, during which I discoursed on the subject of "The High Cost of Living," several persons suggested that the theme of my next discourse might fittingly be "The Cost of High Living."

Today's
Discourse
Requested.

Not until I found the request reiterated by a number of other people, after the publication of the discourse, did I pay it heed. The different kinds of people who made the request, and the different quarters from which it came, compelled consideration. I came to the conclusion that a matter ceases to be indifferent when a number of people in different walks of life, of different bents of mind, of different regions, whose views are ordinarily dissimilar, suggest alike that it be discussed. The continued practice of "High Living" on the part of society people, in these days of universal stress and want, in these days when the cry for food conservation and general economy is loud in the land, has evidently gotten on the "nerves" of a goodly number of people, has made them eager to have the matter brought to the attention of the public, more especially to have the practice of it condemned.

How general the desire is for a condemnation of "High Living" at this particular time may best be judged by the kinds of people who requested a discussion of it. One of them is a gentleman who is

By Different
People.

highly respected for his deep interest in all things pertaining to good citizenship, for his enthusiastic patriotism. Another is a laboring man, the head of a considerable family. The third is a young lady student at one of our high institutions of learning. The fourth is a business man. The fifth is a member of what is called "high society." The sixth is a physician.

If the tone of the letter which one of these wrote is indicative of the thought of the others, the feeling against "high living" in these days must be exceedingly bitter. The writer of this particular letter denounces it as criminal for people to indulge in extravagances, excesses, wastes, at any time, more especially in these days, when millions of human beings abroad are literally starving for the want of a crust of bread, when thousands of our own boys, now serving in France, who, for their country's sake, have given up their homes, comforts, profitable careers, who are ready to give up yet more--their very lives--must suffer want of the necessities of life because large numbers of people at home will not relinquish their extravagances. He would have these conscienceless indulgers in extravagances and excesses dealt with by the rigor of the law; he would have them ostracized from decent society; he would have them interned as enemies of our country and of our allies; he would have daily rations dealt out to these people by the Food Administration; he would give these parasites a taste of some of the hardships which millions of far better people than they have been obliged to put up with, ever since the outbreak of this world-war.

The social worker feels sure that the "high livers" are as much responsible for the high cost of living as are the food profiteers and speculators; that were all people to live moderately there would be enough food for each, at a reasonable cost; that food prices are regulated by the laws of supply and demand; that the more some people waste of it the less of it is on hand for the others; that the innocent are thus made

The Patriot's
Reason.

The Social
Worker's
Reason.

to suffer by the guilty, and that the attention of the latter ought to be drawn to the wrong they are doing, so that they might sin no more.

While the others assigned no reason for their suggestion that I speak on "The Cost of High Living," it calls for no special powers of imagination to tell what prompted the laboring man's request. He has The Laborer's Reason. probably heard or read of some of the extravagances that are going on, notwithstanding the war, among many of our so-called society people, of their disregard of wheatless and meatless and wasteless days, of their costly meals served in unabridged courses, that are merely nibbled at, not eaten, because there is no hunger; of candies and sweetmeats that are being consumed by them as a mere pastime; of the superfluous clothes that are being acquired by them; of the superfluous entertainments that are being given by them. And the knowledge of it rankles deep within the laboring people's minds, when face to face with the present-day exorbitant prices they have to pay for food and fuel and clothes, when they see the loaf of bread dwindling more and more in size, and the price of milk and eggs and meat soaring higher and higher, and coal becoming so high as to be no longer purchasable by the ton, as to be acquired by them only by the bucket, at a heart-sickening price. And so one of them appeals to the pulpit for help to obtain deliverance from a heartlessness that is a shameful anachronism in the twentieth century, and in a democratic, enlightened, prosperous country like ours.

The cause that prompted the request of the other four that I speak on "The Cost of High Living" probably differs from the two of which I have spoken. Yet I The Society Lady's Reason. believe that even theirs may easily be imagined. That of the society lady may probably be found in her having discovered at last the high price she is paying for "high living," the wreckage she is making of her life, her waste, on useless, senseless dissipations, excitements, dress parades, of valuable time and means and opportunity

that could be expended helpfully, pleasantly, healthily, otherwise.

There is little difficulty in imagining the physician's reason. He has dealt with the consequences of "High Living," in the sick chamber, in the hospital, in the sanitarium, and he has found the price of it to be: ruined health, weakened heart, unstrung nerves, exhausted vitality, perverted morality, unsound mentality, untimely death.

The business man's reason for asking that I speak on "The Cost of High Living" is likewise not hard to guess.

The Business Man's Reason. He, too, must pay a high price for his family's "high living." He must stint that they may waste. He must toil that they may loaf. After a day's hard work, he must dance half the night attendance upon a lot of idlers. He must tax his strength to the utmost, must strain every nerve, must become a candidate for heart disease or apoplexy, that his family may have abundantly the where-withals to indulge their unending round of costly pleasures, their parties and teas and lunches and dinners, their shows and parades, their summer trips and winter trips, and spring and autumn trips crowded in between.

The reason why the young lady asked that I speak on "The Cost of High Living" is probably the easiest of all to

The Young Lady Student's Reason. guess. Being a student at a high seat of learning, she has had her eyes opened to things really worth while. She has been afforded glimpses of the vast ocean of knowledge to be explored, of the great treasures to be brought to light, of the great thoughts to be thought, of the great deeds to be done, of the great wrongs to be righted, of the great ills to be healed, of the great blessings to be dispensed. And so she has little patience with the kind of lives lived by society butterflies, by the young parasites, by the drones who, without the slightest labor on their part, feed on the honey which others produce at the cost of much hard work. Comparing the fulness of her own life with the emptiness of that of the society drone,

she can easily evaluate the tremendous price which the latter is paying for being a society doll, for making of her body a mere rack on which to display clothes, and of her stomach a depositary in which to store away quantities of dainty food and candies, and of her feet a top with which to spin through so and so many shows and parades each day.

Finding her own time insufficient for the work that is to be done, for the studies that must be pursued, for the knowledge that must be acquired, this young lady student is full of disgust with the kind of life lived by a large class of young women, of whom the following incident may serve as an illustration. A clergyman asked, some time ago, a certain young lady of his community to assist him in some charity work in which he was engaged. She declined, giving her reason in the following words:

**A Young
Woman in
Society.**

"We breakfast at about ten. Breakfast occupies the best part of an hour, during which we read our letters and pick up the latest news in the papers. After that we have to go and answer our letters, and my mother expects me to write her notes of invitation or to reply to such. Then I have to go into the conservatory and feed the canaries and parrots, and cut off the dead leaves and faded flowers from the plants. Then it is time to dress for lunch, and at two o'clock we lunch. At three my mother likes me to go with her when she makes her calls, and we then come home to a five o'clock tea, when some friends drop in. After that we get ready to take our drive in the park, and then we go home to dinner; and after dinner we go to the theatre or the opera, and then when we get home I am so dreadfully tired that I don't know what to do."

This answer is quite in keeping with a similar declination, received by a clergyman of our own city from a certain society dame, who gave as her reason for her inability to assist him in a certain kind of social welfare work in which he is engaged, that she is obliged to spend several days each week in New York. Upon inquiry, it was learned that that society dame has her dresses made in New York, the dressmakers of Philadelphia not being good enough for her, and that she must, therefore, make frequent visits to New York to have her fittings. Fur-

**A Matron
in Society.**

thermore, she goes to that city every time a new play is brought out, not being able to satisfy her curiosity until these plays are brought to Philadelphia. Furthermore, she prefers to attend grand opera in New York rather than in Philadelphia for the reason that, even though the singers and the orchestra are the same, the dress display of the society people of New York is far more gorgeous there than here. Finally, she has frequent lunch engagements in New York, and spends a whole day travelling to and fro for the sake of spending an hour at a lunch table in a fashionable New York restaurant. Naturally enough, she complains, upon returning, that she is "too tired for anything," unable to take part in any of the work that tends to the uplift of human kind.

Think of the loss that is being sustained by humanity through modes of "high living" such as we have described.

**High Living
Leads to Low
Thinking.**

Think of the yet higher price that is being paid for being in "the social swim," for being "one of high society." Think of the substitution, for instance, of club life for home life, of hotel life for domestic life, of bachelordom for married life. The higher the society the larger is the number of divorces, the lesser is the number of children, the fewer are marriages. Louder grows the lament that marriages are decreasing, that divorces are on the increase. And statistics confirm the lament. Stronger grows the belief that our age is growing marriage-shy and divorce-mad. We are richer today than we were twenty-five years ago, and our present percentage of divorces is five times larger than it was then. Statisticians have figured out that, if we should continue travelling toward the divorce court at our present pace, fully one half of the marriages now consummated would, by the middle of the present century, be terminated by divorce, desertion, or voluntary separation. The brand of marriages which is said to be made in heaven is certainly losing its popularity on earth.

Statisticians prove that the disinclination to marriage and the evil of divorce fester largest and foulest among

"the high livers." To the credit of our middle class be it said, that it has as yet been but slightly attacked by the contagion of domestic

Wrecks Mar-
riage and
Home.

pollution. And for obvious reasons. The unwillingness to enter marriage or to stay in it is, to a large extent, a product of luxuriant, extravagant, riotous living, a product of degeneracy, irreligion, indifference to public opinion, from which the middle class and the poor are largely spared. It is "high living" that often unfits people for happy, honorable, wedded life. It is the young man of ample means and abundant leisure who is privileged to pursue a life of libertinism without losing social caste, without being any the less welcome even in the purest home. A soul steeped in licentiousness is wanting in that reverence for womanhood that makes wifehood sacred and motherhood divine. The poison that festers within the libertine turns, in time, the marriage bond into a shackle from which he seeks to rid himself in the divorce court.

But man is not the only offender against the sanctity of the marriage bond. Woman contributes quite a part. In many instances, she is the guiltier of the two. In many instances, it is woman's craze for "high life," for the extravagances, expenditures, dissipations, which go therewith, that wreck the home, that turn into a curse what God intended to be a blessing. It is the present-day extravagant mode of life of fashionable young women, their unreasonable, costly demands and expectancies, that frighten many a young man from marriage, that make him prefer unburdened, unvexed single life. It is the woman who finds housekeeping a drudge, comradeship with her husband monotonous, who, in her utter selfishness, in her blindness to the value of children as a happiness-maker, as a home-preserver, as a husband-keeper, negatives the words of Scriptures, "Suffer the little ones to come to me," and thus, besides darkening her home, deadening her soul, blighting her maternal instincts, drives her husband to the club, or elsewhere, for search of

happiness which he fails to find at home, at the side of his wife and his children.

I do not flatter myself that what I have stated here this morning will exercise any influence upon our "high livers."

High Livers

Deaf to Re-

ligion's Appeal.

They are not present to hear these words of mine, and they would probably not have listened to them, even if, by accident, they had been present. "High livers" no longer attend church. Divine services, they believe, are for common clay, not for such as they. Worship is for such as you and I, who know of nothing better with which to occupy our time. Beyond its being a splendid place for a display wedding, this class of people see no need for a church. They and God are no longer on speaking terms. They find church services "disgustingly stupid," and preachers an "awful bore." What preachers want them to do is precisely what they do not want to do; what preachers want them not to do is the very thing they want to do. At an anniversary dinner, a short time ago, at which a minister was present, one of the young ladies scarcely out of her teens, and most vulgarly dressed, was asked whether she would smoke cigarettes in the presence of the minister. Her reply was, "I certainly will. I am smoking for my pleasure, I will not abstain for his." The Bible has come to be looked upon by these people as a book of antiquated superstitions, whose Commandments are more to be honored in the breach than in the observance. It may be good enough to frighten children with, they say; it wields no scourge for grown-ups. While you and I are at the services, they are in their beds resting from their previous night's dissipation. While you are listening to Scriptures and sermon, they are perhaps listening to a tale of social scandal, or they are reading one of those latter-day plays or novels in which shocking forms of libertinism are depicted in minutest detail, in which the sanctity of marriage, the virtue of masculine continence and of feminine purity is undisguisedly questioned, even openly ridiculed.

If, notwithstanding all the terrible bereavements, sufferings, starvations, devastations, losses, which this war has inflicted upon millions of people, extravagant, wasteful, self-indulgent, parasitical living can go on among large numbers of our "high livers," how is it to be expected that the word of a minister will be of any avail with such people as these, more especially when these people never hear his word or read it? At times, however, something akin to a prophecy surges within me, and tells that a day of reckoning is approaching, faster perhaps than any of us realize. "High living" has been reckoned with before, in ancient times and in modern times, in the old world and in the new. History has recorded that fact in many a tome, in language so plain that any one may read it, and profit by his reading. War has, before this, proved a cleanser of corruption, a checker of excesses, a healer of madness. The present war will prove no exception to the rule. Tens of thousands of people abroad who, before this war, knew little of bitterness, know its meaning now. Thousands who lived in affluence know now the pang of poverty. Thousands who lived in idleness understand now the hardship of toil. Thousands who fed on the costliest and daintiest of delicacies know now what it means to assuage the pangs of hunger with a crust of bread. Thousands whom before the war nothing but the stateliest mansions and costliest clothes could satisfy know now what it means to sleep on the hard ground, and to be covered with rags.

A Prophecy.

Almost it seems as if the present war is intended as a "hand-writing" also for us, as if its writing on our wall of corruption, rightly interpreted, reads thus: **War Will Act as a Scourge.** "You have been blessed more abundantly than any other people, but you have abused your blessing. You have forgotten Him that blessed you. You have been unmindful of the needs of those not as blessed as you are. You have rioted in wastefulness and extravagance. You have spent your days in idleness and compelled the har-

working laboring-man to furnish you the means for your self-indulgence. You have corrupted yourselves. You must be chastened for your sins. You must be purged by suffering of your transgression."

Almost it seems as if the moral world is operated by the same law that obtains in the physical world. During a long spell of calm summer weather noxious gases accumulate in the air to such an extent as to crowd out large quantities of oxygen, and to make the heat, in consequence, insufferable, and breathing difficult. Suddenly a violent electric storm bursts in. The thunders roar and the lightnings flash. They stir the heavens and shake the earth; they consume the poisonous gases, dissipate the sweltering heat, purify the air, make breathing easy and invigorating.

**Law of Physical
World Operates
in Moral
World.**

Even so does war. It has often proved itself a cleanser and purifier. It has often rid the world of wrongs that had accumulated during long years of ease and prosperity. It has often restored to moral health those whom peace had led astray. The time for our nation's cleansing from all manner of corruptions is possibly at hand. Our political and social and moral wrongs have given ample evidence that our moral atmosphere needs a thorough shaking up.

**War Will Cure
Where Re-
ligion Failed.**

When this war will be over there will be a readjustment of things in the social and moral world as well as in the political. The world will have a clearer conception of right and justice, of duty to God and duty to man, than it has had for some time. There will be a resharpening of the blurred lines between right and wrong. Plain living and high thinking will again take the place of low thinking and high living. Society will be afflicted with less base selfishness, with less self-indulgence, with less riotousness, with less shamelessness, with less vulgarity, with less immorality. This war will prove, as other wars before it have done, that God is in the heavens, and that His Law must be obeyed on earth.

**Peoples Will
Be Chastened
and Purified.**

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No. 14

“Beyond the Horizon”

By

Rabbi James G. Heller

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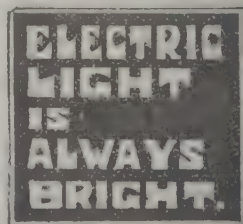
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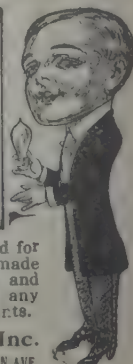
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“Beyond the Horizon”

By

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“Beyond The Horizon”

A DISCOURSE AT TEMPLE KENESETH ISRAEL.

By RABBI JAMES G. HELLER.

Philadelphia, February 3rd, 1918.

In the course of the last two months I have spoken to you on two issues that have become crucial during the last few years,—our modern conceptions of God and of Israel. It was my plan to review in Original Plan of Discourse. turn the chief tenets of Reform Jewish theology in the light of the latest developments, and to the best of my ability to reinterpret them. But, when I came to consider how I should treat my next topic, I was at once confronted by a most distressing problem. Next in order would naturally have come the question of the reality of the soul, of its independent existence, and of its permanence. My first intention was to review for you the various philosophical concepts of our day, to tell you of how science—physical and physiological—has claimed to reduce soul to brain, to prove spirit no more than an evanescent appearance on the surface of an utterly material universe. What would have been simpler than to point out the tendencies of the divergent schools of modern psychology, of those on the one hand who try to split up the mind into a bundle of perceptions and emotions beneath which is no comprehensive unity,—or on the other hand those whose scientific analyses—enforced perhaps by their religious intuitions—have convinced them that every individual is a unique, substantial, and independent spirit? All these are issues of thought that need some reconciliation with our progressive practical needs, and that are distinctly religious, as I have already indicated, in their implications. As the plan of this discourse

grew in my mind, however, I was, as I have said, confronted by a problem, and a most perplexing one! And I find that today I must put it before you with the utmost frankness.

Within the last year my attention has been absorbed considerably with reading and thinking upon a great question. And the more I have read, the deeper I have been drawn, the more firmly have I become convinced of my duty to speak to you of the matter. At the same time I could not but feel keenly the judgment which most men would naturally pass upon such an undertaking. I was conscious of a certain timidity in braving what appeared an almost unanimous verdict, in flaunting a truth that might carry no conviction. But when I came face to face with the question of how I should speak to you of the nature and permanence of the soul, I could not but choose to tell you what I feel to be the truth. I know all the dangers entailed. I realize the difficulty of presenting the subject at all adequately in this manner. And yet the hope would not down that some of you might be led, even though through opposition, to investigate and to ponder for yourselves.

For the time has come for men to speak out on this matter of the Soul and of Death! Our brothers and sisters in Europe need solace as never before. Almost every family has had reft from it hopeful, valiant young lives, passed irretrievably on to the Great Beyond. The hearts of many men have been deluged with burning tears. We pray God for a speedy, and an honorable peace. But the prospect of trial by fire seems inevitable for us too. Even now the apprehension of what is to come seems trembling upon the verge of our souls. How many souls have been hurled out of the smug complacency of our own thoughtless, luxurious living into the presence, the omnipresence of Death! How many of those totally unprepared spiritually, immature souls, have been summoned to surrender their dearest on earth to an untimely grave! Over the battlefields of

New Facts and
Ideas Forced a
Change.

Our Day
Compels Thought
on Death.

Europe there is a great Exodus. Out of the mangled and trampled and sodden bodies march the souls of the slain. Victor and vanquished, friend and foe, soldier and civilian, join in that gaunt procession. Out into the vast Unseen, beyond the horizon, it winds from the embattled fields of Belgium, France, and Poland. Unless your imagination is utterly extinct, you cannot escape the pity, the horror, and sphinx-riddle of it all. I have always felt a strong faith in immortality,—and yet I could not avoid many hours of bitter dejection, of despair,—the haunting picture of youth, sunny, spring-like, hurling itself with a song into the black jaws of death. The world seemed a wintry place indeed, aged and joyless.

I chanced to pick up a book by Lombroso called "After Death—What?", which reviewed a series of strange experiments with a woman by the name of Eusapia

Palladino. The book was startling in the extreme. I had heard and read vaguely of the ideas it contained, of supernatural phenomena, of luminous bodies, moving tables, messages and communications purporting to come from the "dead",—but all these things had meant naught to me. For years I had passed them by without a serious thought. Lombroso's book was far from convincing me of the reality of the phenomena retailed. I had always felt the great truth of immortality; to me it was an intuitive reality, a postulate implied by every religious concept. But I had been trained in the rationalistic school of our day, taught to look askance even at the miracles related in Bible-stories. I had been thoroughly impregnated with the typical, modern religion of ethics. And yet, deep down, there was in my heart a leaning toward mysticism, a yearning for something vaguely felt, restiveness under the galling yoke of spiritual barrenness. I strove for the exaltation of beauty of sight and sound; I strove to feel more clearly the essentially miraculous in the souls of all men. Perhaps it was for this reason that, although I was far from convinced by Lombroso, I was nevertheless deeply

Personal
Reaction to
Spiritualism.

interested. When, therefore, there appeared a short time afterward a book by Sir Oliver Lodge, purporting to prove the continued existence of his son Raymond, killed on the fields of Flanders, I seized upon it and read it with avidity. Its effect was marked. There was in it much that was reasonable and appealing. My reason struggled against acceptance of its theory, while something deeper prompted belief. Out of the chaos of my earlier reactions rose the conviction that, if it would be possible to establish the survival of the soul of an individual after death, if we could communicate in even one case,—it was a religious truth which no sincere minister, no seeker after the truth, could afford to neglect. What man could withhold adherence to the great preachments of religion, what man could longer be indifferent, if he could know that death is not the end, that the soul alone is the ultimate reality, that, therefore, spiritual values alone have permanency? I resolved to read as deeply as possible into the subject. I secured possession of as many of the books on the subject as I could lay hold of. I have done my utmost to find the truth.

Must Present
Truth As I
Know It.

And it is for this reason that I ask you to bear with me, if I speak to you this morning on that which seems so utterly irreconcilable with the tangible realities of your everyday lives. Most of us are inclined to smile cynically. I passed through the same stage myself. And yet, this morning, I am forced to this strait, that I must either accept the conclusion that it is possible to receive messages from the spirit-world, from beyond the horizon of our own circumscribed universe,—or rate many of the world's greatest scientists and thinkers as fools or liars! I confess herewith that I have had no direct experience myself, that I have never visited a "medium," that I rely entirely upon a mass of evidence collected by the most trustworthy men I know of. But is not all science too a question of evidence and of faith,—of faith in the good faith of the investigator, in the correctness of his observation? But we must have the evidence of many minds, the

mass of truth that alone can point to the existence not of an isolated "sport," or exception, but of a current of reality, of consistent phenomena for which we must frame some hypothesis. Let us ask first whether there exists today any testimony as to the survival of personality from men of notable intellectual probity.

Most men and women think that this entire subject is in the hands of the ignorant,—that there are a lot of charlatans and fakers, who play upon the credulity of the bereaved. Without a doubt there are many of this variety, vampires who feed upon the heart's blood of their victims. Such vultures seem to smell the scent of dead bodies from afar. They have done much to discredit the truth. But surely one must think seriously of the question, aside from these charlatans, when such a man as Lombroso, a scientist of distinctly materialistic leanings, turns aside, ceases scoffing, abandons the sneering position with which he started, and becomes a thorough believer in the genuineness of "survival." Against such a man, and against the others whose names I shall cite, it is hard to bring the accusation of fraud or charlatanism. Humanly mistaken they may be. But as in almost every field of human thought it is the great mass of evidence that is conclusive. Sir William F. Barrett says at the outset of a book from which I shall quote later: ". . . Speaking for myself, I do not hesitate to affirm that a careful and dispassionate review of my own experiments, extending over a period of forty years, together with the investigation of the evidence of competent witnesses, compels my belief in Spiritualism, as so defined." "When we last met," said Holman Hunt to Ruskin, "you declared you had given up all belief in immortality." "I remember well," replied Ruskin, "but what has mainly caused the change in my views is the unanswerable evidence of spiritualism. I know there is much vulgar fraud and stupidity connected with it, but underneath there is, I am sure, enough to convince us that there is personal life independent of the body; but with

Testimony of
Some Great
Minds.

this once proved, I have no further interest in spiritualism." Prof. Sir William Crookes, perhaps the leading chemist of the world, says of the phenomena of spiritualism: "My whole scientific education has been one long lesson in exactness of observation, and I wish to be distinctly understood that this firm conviction is the result of most careful investigation." Gladstone, the great Prime Minister, was for many years a member of the Society for Psychical Research, and said at one time, "Psychical Research is the most important work which is being done in the world, by far the most important." Dr. Richard Hodgson tells of his first meeting with the famous medium, Mrs. Piper: "I entered the house profoundly materialistic, not believing in the continuance of life after death, and today I simply say, I believe. The proof has been given to me in such a way as to remove from me the possibility of a doubt." Let me quote a few words from a letter by Dr. Hyslop, the eminent psychologist, who has now identified himself with Psychical Research: "Nay, in my servile respect for the classic tradition I mocked at what was called spiritism; and after reading the astounding statements which Mr. Crookes had published, I allowed myself—and here do I publicly beg his pardon for it—to laugh at them as heartily as almost everyone else was doing. But now I say just what my friend Ochorowicz says in the same matter—I beat my breast and I cry, 'Pater, peccavi' (Father, I have sinned)! How could I suppose that the savant (Crookes) who has discovered thallium and the radiometer, and foreshadowed the Roentgen rays, could commit gross and inexplicable blunders, and allow himself to be duped for years by tricks which a child could have exposed?" Immanuel Kant, the torch-bearer of modern thought, prophesies in these words: "At some future day it will be proved—I cannot say when and where—that the human soul is, while in earth-life, already in an uninterrupted communication with those living in another world, that the human soul can act upon those beings, and receive, in return, impressions of them without being conscious of

it in the ordinary personality." And Alfred Russel Wallace, co-discoverer with Darwin of the idea of evolution, great mind and scholar, says: "Considerable acquaintance with the literature and history of this movement—in which I myself have taken part for thirty-five years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterward discredited them or regarded them as imposture or delusion. And it must be remembered that as a rule all educated, and especially all scientific men, come to the investigation of this subject with a very strong prejudice against it, as being almost certainly based on credulity and fraud, which they will easily detect and expose." I might name many eminent men of science who have been won over to belief in personal survival after death by the evidence of Psychical Research. It will suffice to enumerate Tennyson, Lord Leighton, Ruskin, Robert Louis Stevenson, Sir Oliver Lodge, Prof. Charles Richet, William James, Flammarion, Schiaparelli; and Prof. Henri Bergson, Dr. Schiller of Oxford, Prof. Gilbert Murray, and Dr. L. P. Jacks, all of whom have been presidents of the Society for Psychical Research. What greater jury could be selected than these great names; what stronger testimony could there be than that of the years of study and research which practically every one of them has devoted to this subject. With this alone there would be strong reason for an acceptance of their conclusions. But I do not wish you to decide merely by names. I have a large number of interesting instances to cite to you, to give you an idea of the method of the subject, and to dip for a while into the actual evidence itself. Out of these I shall select one or two of the best.

I shall quote two communications, both given by Sir William F. Barrett, in his recent book, "On the Threshold of the Unseen." "In the present case Mrs. R. was the automatist (through whose hand the writing came), a lady known for some years to Mr.

Two Direct
Instances.

Fred Myers, and of whose scrupulous good faith there can be no question, . . ." The notes of the sitting, at which a Mr. Wedgwood (Mr. Wedgwood was a cousin and brother-in-law of Charles Darwin) was present, are as follows:

THE DAVID BRAINERD CASE.

Oct. 10th, Friday, at —, Mr. Wedgwood and I sitting. The board moved after a short pause and one preliminary circling.

"David—David—David—dead 143 years."

The butler at this moment announced lunch and Mr. Wedgwood said to the *soi disant* spirit, "Will you go on for us afterwards, as we must break off now!" "I will try."

During lunch Mr. Wedgwood was reckoning up the date indicated as 1747, and conjecturing that the control was perhaps David Hume, who, he thought, had died about then. On our beginning again to sit, the following was *volunteered*:

"I am not Hume. I have come with Theodora's sister. I was attracted to her during her life in America. My work was in that land, and my earthly toil was cut short early, as hers has been. I died at thirty years old. I toiled five years, carrying forward the lamp of God's truth as I knew it."

Mr. Wedgwood remarked that he must have been a missionary.

"Yes, in Susquehanna and other places."

"Can you give any name besides David?"

"David Bra—David Brain—David Braine—David Brain."

Mr. W.: "Do you mean that your name is Braine?"

"Very nearly right."

Mr. W.: "Try again."

"David Braine. Not quite all the name; right so far as it goes.

. . . I was born in 1717."

Mr. W.: "Are you an American?"

"America I hold to be my country as we consider things. I worked at —" (sentence ends with a line of "D"s).

After an interval Mr. Wedgwood said he thought it had come into his head who our control was. He had some recollection that in the 18th century a man named David Brainerd was missionary to the North American Indians. We sat again and the following was written:

"I am glad you know me. I had not power to complete name or give more details. I knew that secret of the district. It was guarded by the Indians, and was made known to two independent circles. Neither of them succeeded, but the day will come that will uncover the gold."

It was suggested that this meant heavenly truth.

"I spoke of earthly gold."

Mr. Wedgwood said the writing was so faint he thought power was failing.

"Yes, nearly gone. *I wrote during my five years of work. It kept my heart alive.*"

Mr. Wedgwood writes:

I could not think at first where I had ever heard of Brainerd, but I learned from my daughter in London that my sister-in-law, who lived with me forty or fifty years ago, was a great admirer of Brainerd, and seemed to have an account of his life, but I am quite certain that I never opened the book and knew nothing of the dates, which are all correct, as well as his having been a missionary to the Susquehannas. My daughter has sent me extracts from his life, stating that he was born in 1718, and not 1717, as planchette wrote. But the biographical dictionary says that he died in 1747, aged 30.

Mrs. R. writes that she had no knowledge whatever of David Brainerd before this.

The biographical dictionary gives the following:

"Brainerd, David. A celebrated American missionary, who signalized himself by his successful endeavors to convert the Indians on the Susquehanna, Delaware, etc. Died, aged 30, 1747."

It is perhaps noteworthy in connection with the last sentence of the planchette writing that in the life of Brainerd by Jonathan Edwards, extracts given from his journal show that he wrote a good deal, e. g., "Feb. 3rd, 1744. Could not but write as well as meditate," etc. "Feb. 15th, 1745. Was engaged in writing almost all the day." He invariably speaks of comfort in connection with writing.

This is a rather convincing case of the appearance of a personality about whom only one of those present at the sitting had any knowledge, and of the details of whose life, given in the communication, none of them knew. I cite one more of the many interesting cases given in this work:

THE ABRAHAM FLORENTINE CASE.

In August, 1874, Mr. Moses was staying with a friend, a medical man, in the Isle of Wight, and at one of the "sittings" which they had together a communication was received with singular impetuosity, purporting to be from a spirit who gave the name Abraham Florentine, and stated that he had been engaged in the United States war of 1812, but only lately had entered into the spiritual world, having died at Brooklyn, U. S. A., on August 5th, 1874, at the age of 83 years, one month, and seventeen days. *None present knew of such a person*, but Mr. Moses published the particulars as above stated in a London newspaper, asking at the same time American journals to copy, so that, if possible, the statements might be verified or disproved.

In course of time an American lawyer, "a claim-agent," who had been auditing the claims of soldiers in New York, saw the paragraph, and wrote to an American newspaper, to say that he had come across

the name A. Florentine, and that a full record of the person who made the claim could be made from the U. S. Adjutant General's office. Accordingly, the headquarters of the U. S. army was applied to, and an official reply was received, stating that a private, named Abraham Florentine, had served in the American war in the early part of the century. Ultimately the widow of Abraham Florentine was found to be alive.

Dr. Crowell, a Brooklyn physician, by means of a directory, discovered her address in Brooklyn, and saw and questioned the widow. She stated that her husband had fought in the war of 1812, that he was a *rather impetuous* man, and had died in Brooklyn on August 5th, 1874, and that his 83rd birthday was on the previous June 8th. He was therefore 83 years, one month, 27 days old, when he died, the only discrepancy being 17 for 27 days, a mistake that might easily have arisen when recording the message made through Mr. Moses when entranced in the Isle of Wight. Full details of this case were published in Volume II of the "Proceedings of the S. P. R."

Thousands of such instances have been collected in almost every land of the Occident. The pages of written history and of folk-lore are full of myriads more. How are we to explain away the implication of such messages, when testified to by the most competent witnesses in the world? If these messages do not prove the existence of a discarnate mind, striving from its side to pierce the veil that shrouds the two worlds, then I confess that I cannot understand them at all. Nor do these unseen beings confine their attempts to giving details, intimate details, of their lives on earth, that will establish their identity. They try often to tell us of the spirit-world, of its desires and passions, its unfoldings and liberations. But of this I shall not speak this morning. Suffice it for us now that another life does await us, of which this is but the prelude, and that we and our dear ones shall go forward hand in hand into the profounder consciousness that lies beyond the horizon of death.

Some one whom we love is taken from us. Our spirit is stunned. We gaze upon the lifeless form with the dumb sorrow of the brute. Life seems worthless, devoid of all meaning. Of what use is all the toil, the sweat of our brow, the straining of our hearts and minds? All the years that we have spent,

Conclusion
Drawn.

The Pall of
Death Without
Hope.

all for our loved ones, all that they might not have to face the hard realities of life! And they must in the end succumb to adamant Death! We cry out in anguish, and rebelliousness. And no answer comes to our straining souls. God, grant us but to look once more into the eye of our beloved, to hear the music of his voice, to clasp his warm palm in ours! Still no answer! The mouth closed forever will no more be wreathed with smiles of love. Midnight has passed over the darting light of the soul behind his eye.

Ah, my friends, but is there no answer? Does our beloved sleep forevermore? Has his spirit been snuffed out by Death's icy breath? Does he no longer see us and love us, and perhaps yearn towards us from his starry heights? No! it is we who sleep, it is we whose eyes are closed, whose vision is too dim to discern the butterfly spread its wings freed from the prisoning chrysalis. For him has come the "dawn behind all dawns," gently rousing him to the mystery and the profundity of the spirit-world. Let me quote you part of an ineffably beautiful message, telling of the first experiences of a spirit after what men call "death":

"I saw the earth lying dark and cold under the stars in the first beginning of the wintry sunrise. It was the landscape I knew so well, and had looked at so often. Suddenly sight was born to me; my eyes became open. I saw the spiritual world dawn upon the actual, like the blossoming of a flower. For this I have no words. Nothing I could say would make any of you comprehend the wonder of that revelation, but it will be yours in time. I was drawn as if by affinity to the world which is now mine. But I am not fettered there. I am much drawn to earth, but by no unhappy chain. I am drawn to those I love; to the places much endeared."

Finally, let me make clear two things. First, I do not advocate making a religion of "spiritualism," as many have done. Survival after death is an unanswerable proof of one of the great tenets of every

If We
Could See!

Duty of All to
Investigate.

religion, and should serve to strengthen all. Second, I do not ask you to consult mediums, or yourselves to try to communicate with the spirits of the deceased. I counsel you against the vampires who lie in wait for you, especially at times of bereavement, when one's critical faculty is certainly not at its best. But what I do urge each and every one of you to do is to read the works of the masters, to know what is being done to conquer death's mystery. Whether you are in agreement with all that I have said or not, you owe yourself the duty of sincere investigation. Can there be a question more vital? Would not an answer smoothen the pathway of life for you, solace many of your heart-aches? Do not then scoff and turn away! Surely the time has come when you must know. And remember that no man who has studied this question, even though from a spirit of contention, has been able to escape the inevitable answer. The very air of the sphere today seems alive with pregnant voices, in the words of Tennyson:

"The Ghost in man, the Ghost that once was man,
But cannot wholly free itself from man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen; the veil
Is rending and the voices of the day
Are heard across the voices of the dark."

The future opens up before us in infinite vistas of nobler and loftier life. And the past? May not the answer be in Wordsworth's immortal lines on Immortality?

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

—Amen.

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No. 15

The Loyalty of the Jew

By

Rabbi Jos. Krauskopf, D. D.

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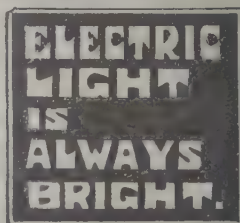
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The Loyalty of the Jew

By

Rabbi Jos. Krauskopf, D. D.

The Loyalty of The Jew.

A DISCOURSE AT TEMPLE KENESETH ISRAEL.

By RABBI JOS. KRAUSKOPF, D. D.

Philadelphia, Pa., February 10, 1918.

The present world-war is proving anew, what has been often proved before, that great occasions produce great men. It has brought conspicuously to the fore men who were either unknown, or who enjoyed but local fame, before the fatal summer of 1914. And these men of present-day world-fame are not of one particular people or of one particular creed. Every creed and every people represented in this war point with pride to illustrious sons. In the armies at the front, and in the council chambers of the nations, distinguished Protestants and Catholics and Jews may be seen side by side, each giving his best that his nation may be preserved, that the cause for which his people have entered into war may be victorious.

Present War
Has Produced
Great Patriots.

I trust that I will not be regarded boastful when I express my belief that in this galaxy of war-stars the Jew occupies a conspicuous place. I base that belief on the distinguished services of such men as Sir Rufus Isaacs, now Earl Reading, in England, of Trotzky in Russia, of Luzzatti in Italy, of Simon in France, of Rosenwald in the United States, and of scores of other Jews in these and other lands. I believe that their services speak of a loyalty even greater than that of the others. The others are, for the most part, descendants of ancestors to whom their respective country has been a home-

Those of Jew-
ish Faith
Noteworthy.

land for many, many centuries, who, for generations back, have enjoyed every right of citizenship. The Jew's citizenship in nearly all of these lands is but of recent date. In some of them it is not half a century old. In Russia it is not nine months old. In Roumania it is not yet acquired at all. In many of them, notwithstanding his heroic deeds at the front, and his patriotic services in the Council chambers, he is still the subject of anti-Semitic attack, still the victim of humiliating ostracism, of bitter persecution. In many of them, he is still regarded an alien in the land of his birth, even though his ancestors have lived in that country for many hundreds of years, even though they have discharged all the duties of citizens without possessing any of citizenship right.

Of whom may loyal, patriotic citizenship be reasonably expected? What treatment must a country accord to its citizens that it may reasonably look for a patriot's devotion in return? It must govern him with equity and justice. It must protect his human rights. It must safeguard his political and social and religious liberty. It must foster his peaceful relationship with his fellow citizen, irrespective of creed or rank or race.

Treatment
They Had Re-
ceived Did Not
Warrant
Patriotism.

In what European country did the Jew receive such treatment, up to the middle of the past century? Was it in Russia, the country which perpetrated such massacres as that of Kishineff, as late as a few years ago? Was it in Roumania, the country which defiantly ignored the decree of the Berlin Congress; that the Jews of that land shall enjoy equal rights with their fellow citizens of other creeds, a decree which it had solemnly agreed to, and signed; and through the signing of which it had obtained its own independence? Was it in France which, less than a score of years ago fabricated the unspeakable Dreifus case, for the

purpose of barring the Jew from positions of honor in the army and in the State? Was it in England and in Spain from which countries the Jew was expelled, and to which lands he was not permitted to return for many centuries? Was it in Italy where the Jew was separated from his fellow-kind, and compelled to live in narrow, crowded, filthy ghettos? Was it in Germany, where, as late as 1847, when a motion was made in the Prussian Chamber to grant to the Jew citizenship rights, Bismarck, then rising to fame, successfully opposed it in these words: "The right to vote means the right to hold office. That right must be open to Christians only. Only a Christian can represent a Christian King. If I should see a Jew a representative of the King's most sacred Majesty, I should feel deeply humiliated?" Was it in Germany, the country which, though it had granted to the Jew full citizenship rights in 1871, ignored these rights when the Jew was a candidate for judicial positions or for academic distinctions, where, when the Jew insisted upon his constitutional rights, he was answered with anti-Semitic outrages, which extended throughout the German empire, and where, when Bismarck, then in the height of his Chancellorship, was asked to put a stop to them, he having been reputed to have been the instigator of them, he replied: "As a Minister of State, I condemn these attacks; as a Prussian, as a German, as a Christian, as a man, I cannot help but approve of them." And all this but a few years after the German Jew had helped to secure with his heart's blood Germany's greatness and power on the battlefields of France.

Name the country of the old world which, up to comparatively recent times, treated the Jew as it treated its other peoples, made his well-being as much its concern as it made that of the others. Name another instance of a people having

Treated as
Pariahs; Act
as Patriots.

been made patriots by being made pariahs, by being made subject to barbarous and degrading laws, by having schools and respectable callings closed against them, by being obliged to wear special degrading garbs, and to inhabit special miserable quarters, and to pay a special tax for the right to live. Name another instance of a people having been made patriots by being racked in torture chambers, and burned alive at the stake, by being made victims of most brutal lusts and rapine, by being outlawed, expatriated, expelled, hounded from town to town, from city to city, land to land, and for no other reason than that of being loyal to the faith of their fathers.

You will not find another such people. The general rule has been that a people that is treated as an enemy by a country, becomes an enemy to that country. The Jew was and is the exception to the rule. But yesterday, as it were, the Jew was treated by Russia as an enemy; today Leon Trotzky, the Jew, is, in accordance with his lights, its greatest patriot. Several centuries ago, when no Jew was permitted to live in England, Shylock was held to be the type of a Jew; today Earl Reading is its chief ambassador. Whether the homing instinct is especially intensified in the Jew, or whether loyalty has acquired in the Jew the force of a special trait, the trait having been developed through his constant search for a permanent, peaceful home, whatever be the cause, a truth it is that wherever he found even but a temporary home, he cherished it with a love greater than he can feel who has never known what it is to be a man without a country, a people without a home.

Where the Jew's home is there is his heart; where his heart is there, too, is his loyalty. Where he is permitted to live in peace, he carries into execution the injunction which the prophet Jeremiah gave to the Babylonian exiles: "Build ye houses,

Where Jew's
Home There
His Loyalty.

and dwell in them; plant ye gardens, and eat the fruit thereof. Seek the peace of the city whither ye are carried captives, and pray unto the Lord for it, for in the peace thereof shall ye have peace." "Make the law of the country in which ye abide your law," teaches one of the early Rabbis. The offering of prayer at their every Sabbath service, for the welfare of the government under which they live, is one of their earliest institutions. "Fight for the country of your birth or of your adoption as your fathers fought for Jerusalem" is one of the teachings of their mediæval Rabbis, and throughout the Dark and Middle Ages, they obeyed this instruction, at Arles in France, at Naples in Italy, at Burgos and Toledo in Spain, at Worms in Germany, at Prague in Bohemia, and at scores of other places, in these and other countries.

But, at no time in the past did Jewish loyalty rise to the heights which it has attained in this present world-war. Read what paper or magazine we may, we read of the intense patriotism of Jews. We are told of deeds of valor performed by them which, for daring and achievement, are unexcelled even by the most heroic of their comrades of other faiths. We read of fearlessness displayed by them in the very face of death, quite equalling that of the immortal three hundred Spartans, who fought and died that Greece may be free. We read of intense enthusiasm displayed at home by such of them as are unable to serve their respective country at the front, of their large contributions for war-relief, of their devoted, untiring service to Red Cross units, of their consecrated devotion in field-hospitals either as physicians or nurses, of their self-sacrificing labors among the homeless, shelterless, foodless families in the regions devastated by the war, among those whose bread-winners are either in the trenches or in the graves.

His Loyalty
Displayed
at its Best

American papers enumerate more than two hundred distinguished Jews who have set aside their lucrative professional and commercial interests so as to give voluntary service to their country in important military and civilian departments at Washington, and elsewhere. They tell us that the representation of Jews in the different cantonments is proportionately larger than that of followers of other creeds, a declaration that is likewise made of war-relief and Red Cross contributions, and of Liberty Bond subscriptions, by Jews.

In United States. One English paper tells of eight sons of one Jewish family, of seventeen sons and grandsons of another Jewish family, of seven sons of a Jewish widow, having volunteered their service to their country.

In England. Another of the papers of England enumerates over three hundred Jewish commissioned officers—four colonels, seventeen majors, fifty-nine captains, one hundred and thirty-one lieutenants, and in addition, two commodores, and a goodly number of other officers in the navy. A third English paper dwells with pride on the heroism which the Jewish aeronaut, Marix, displayed in his attack on the Zeppelin shed at Dusseldorf.

A French paper enumerates over two hundred and fifty Jewish officers, who laid down their lives in the defense of their country, the last words of some of them having been expressions of regret that they had but one life to offer.

In France. The papers of Russia, chary as they were, prior to the Revolution, in saying things favorable to Jews, found their patriotism so remarkable, that they could not keep from singing its praises. They speak of over 300,000 Jews serving in the Russian army. They speak of Jewish privates taking charge of the men, after the commanders fell, the soldiers implicitly following

In Russia.

them, trusting in their superior intelligence and valor. They tell of a Jewish private extricating, from an almost hopeless position, a large number of infantry, himself paying for their escape with his life, in a bayonet charge. They tell of forty-six Jews having won the St. George cross for heroism on the field of battle. They tell of Purishkevitch, who, before the Revolution, had been leader of the *Pogromists* in the Douma, having declared publicly that he had seen and heard enough of Jewish heroism to have done forever with persecutions of Jews.

One German paper told us that it was a Jewish member of the *Reichstag* who made the motion for the war credit, and that another Jewish member presented the declaration of the socialists, that,

In Germany.

notwithstanding their opposition to militarism and war, they would stand by their country in this conflict. Another German paper told, more than two years ago, that over seven hundred Jewish soldiers in the German armies had been decorated with medals of various degrees of distinction, because of their display of exceptional heroism. Another paper told that the captor of the first French flag that fell into German hands was of the Jewish faith.

And the story which the press of the United States, of England, France, Russia, Germany, tells of the loyalty of the Jew is that which the papers of the other nations engaged in this war tell of their

In Other
Lands.

respective Jews. No matter what the past attitude of a nation toward the Jew, no matter how cruel, how unjust, its treatment of the Jew has been, when the hour of the supreme test came the Jew proved himself as loyal as the most loyal of them all. He who had been treated as an alien proved himself second to none in patriotism. He who had been declared to be unable to identify his own interests with those of the country which he inhabited,

showed, even when the greatest of sacrifices were required, that he knew how to subordinate his own interests to those of the nation.

Such being the loyalty of the Jew even to the country where he had been ill-treated, where, until recently he had been denied citizenship rights, even human rights, the American Non-Israelite can easily judge for himself what the American Jew's loyalty must be toward this country, where, from the very first, he was held to be the equal of every other man, equal in rights, equal in opportunity.

It is not hard for Americans in general to love their country, or to make sacrifices for it in its hour of need, for no other people has enjoyed blessings such as have been lavished upon the people of the United States. Ours have been liberties which other peoples have not known; ours have been rights and privileges for which other peoples have yearned in vain. While others writhed under the heel of autocracy, we lived and labored and prospered as free men. While others groaned under the yoke of militarism, we grew mighty because our mental and moral and economic growth knew no hampering restraint.

And of all Americans who love their country, and who are ready to make sacrifices for it, no one can love it with a love as sacred and as intense as that of the Jew. For, to no other can the term "American citizenship" mean what it means to him. To no one can the terms freedom and equality have the significance which they have to the American Jew. From the time when he was driven from his native Palestinian lands until his feet touched the American shore, he scarcely knew the meaning of the word "citizen." He scarcely knew the meaning of the word "liberty" until "the stars

Especially in
United States.

Easy for Amer-
ican to Be
Loyal.

Easiest for
American
Jew.

and stripes" floated over his head. He scarcely knew the meaning of the word "justice," in his wanderings among the nations of the earth, until he saw it written into the Constitution of the United States, and honored by the people of the land. No matter whence he came to these shores, he left no homeland behind, he had no true homeland till he found it here. He knew of no flag that honored and protected him as it honored and protected others until he stood under the sacred folds of *Old Glory*.

How great the love of "the stars and stripes" is on the part of even the most recent of Jewish immigrants, may be judged from a little scene which I witnessed, a few years ago, in the city of New York, at its Educational Alliance, an institution dedicated to the education and Americanization of Jewish immigrants, where I had been invited to deliver a graduation address. While waiting in the superintendent's office, I saw, through the open door, the pupils filing through the hall, on their way to the auditorium. For some reason, the procession halted, just as the flag-bearer stood at the open door. One of the girls immediately behind the flag seized one of its corners, and, wholly unconscious of our presence, pressed fervent kisses upon it, thus paying an homage to it equalling that paid in the orthodox synagogue to the sacred Scroll of the Law. Those kisses pressed upon *Old Glory* by that Russian Jewish immigrant girl told better than any words of mine can tell how deep and fervent the feeling of the American Jew is for the country that was founded by the Pilgrim and Colonial Fathers as the asylum of the oppressed of all peoples, as the home of the persecuted of all creeds.

If such the feeling of the Jewish immigrant of recent date, how much greater must be that of the descendants of

The Jewish Im-
migrant's
Love of the
United States.

The Yet Greater
Love of the
Descendants of
the Jewish Pil-
grim Fathers.

those of our people who arrived upon these shores only thirty-five years after the landing of the Pilgrim Fathers, and who fought and died alongside our Colonial Fathers in the battles for Independence. A very large part of the American Jewish people has the consciousness that it has not only enjoyed blessed privileges in this land but that it has also earned them, earned them by their share in the discovery and development of the new world, earned them in times of war and in times of peace, on the battle-fields and at home, in the council-chambers, in the learned professions, in the institutions of learning, in the marts of trade and industry, in the arts and crafts and sciences, in every pursuit, in every walk of life.

Ours is the consciousness that we exerted an influence upon this land and its people even before the *Mayflower* landed upon Plymouth Rock. It was the Jewish Bible that constituted the chart by which the Puritans and Baptists and Quakers guided their course towards the shores of the new world. Assured by the Bible of their right to liberty of conscience, they went forth in search of a home where they might worship God in accordance with their belief. Assured by the Bible of man's God-given right to self-government, they dared to write into their Constitution the thought contained in the Scriptural words, inscribed upon *The Liberty Bell*, "Proclaim ye liberty throughout the land, unto all the inhabitants thereof."

Jew's Influence
Antedates
Landing of
MAYFLOWER.

The Founders of our Nation loved this Bible of Jewish make with a love which, in these days, passes understanding. No other literature was as precious to them. Many of its laws became their laws, many of its institutions became theirs. It was the rock on which they built their Republic. As Moses founded on the yonder shores

of the Red Sea the first Union of twelve Tribes, each self-governing, yet all federated for common good, so did our Colonial Fathers found on the banks of the Delaware their Union of thirteen States, each self-governing, yet all federated under a central government of their own selection, under a Constitution of their own make. When Franklin and Jefferson and Adams were appointed a Committee on devising a seal for their new Republic, they proposed as design: Pharaoh with crown on his head being swallowed by the waters of the Red Sea, and underneath this device they wrote the words "Rebellion against Tyranny is Obedience to God."

And when the fight for liberty was on, and the battles raged, and the hearts of the people needed strengthening, it was again to the Bible of the Jews they turned for inspiration and encouragement. Great were the sermons their preachers preached in those troublous days, sermons based on texts that told of Moses confronting Pharaoh and demanding liberty for his people, of Gideon routing a mighty host with a few of the chosen of Israel, of Deborah inspiring apathetic leaders to battle and victory, of Samuel warning the tribes against choosing a king, of the prophets denouncing and defying the despotism of the rulers.

Thus did the Jewish spirit help to found this Nation. Thus did Jewish loyalty help to battle for it, and to win its victories. Thus did Jewish thrift and industry and learning help to make it great and glorious. Thus has the United States, in every sense of the word, become our country. Thus have "the stars and stripes" become our flag. Our destiny is bound up with its destiny. Its enemies are our enemies. Its friends are our friends. Its victories are our victories; its defeats are our defeats.

And defeat there shall not be as long as a Jewish heart

Destiny of
American Jew
Bound up With
That of
United States.

beats within our shores, as long as a Jewish hand is left to wield a sword, a Jewish shoulder to carry a musket.

Our hearts swell with pride as we count the number of stars on the Service Flags suspended within our synagogues, or outside of them, as we hear the accounts of our women's Red Cross work, as we hear of the liberal contributions and subscriptions by our people. Our souls rejoice when we hear of the great number of our boys in the cantonments or at the front, and of the splendid account they give of themselves. When consecrating, a week ago, for the Young Men's Hebrew Association of Wilkes-Barre, Pa., a Service Flag, containing seventy-six stars, one star for each member of that body who had enlisted for service to his country, I rejoiced to learn that, though the Jewish community of that city counted but two per cent. of the population, its representation in the Army and Navy amounted to sixteen per cent.

And theirs and ours is the solemn resolve so to strive that America, the Holy Land of the New World, and the American People, the Chosen People of the Western Hemisphere, shall be in the future, as it is now, as it was in the past, the champion of the wronged, the asylum of the persecuted, the shelter of the oppressed, the land of the brave, and the land of the free.

**American
Jew's Solemn
Resolve.**

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No. 16

“Not a Kaddish Will Be Said”

By

Rabbi Jos. Krauskopf, D. D.

PHILADELPHIA

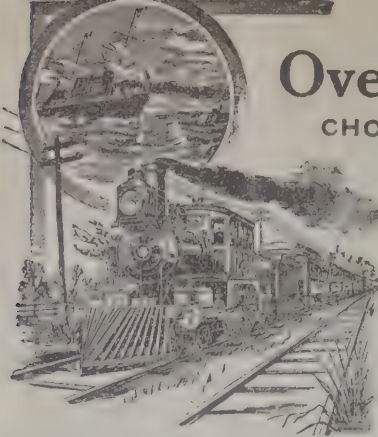
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By RABBI JOS. KRAUSKOPF, D.D.

Philadelphia, February 17, 1918.

One who makes a tour of the world with open eyes, and with a seeking mind, finds much to see, and much to learn. As many as are the lands he visits so many are the differences among the peoples that inhabit them. Each people has its own language, customs, style of architecture, mode of dress, habit of life. Even when professing the same general faith, differences are observable in forms and rites and creeds. Some of them worship one God; others, a thousand of them. Some do homage to one prophet; others, to scores of them. Some have no Bible, no formulated creed; others have dozens of Sacred Books, and no end of dogmas.

Differences in
Beliefs Seen
Everywhere.

Yet, there is one belief which all, more or less, seem to share alike, one kind of worship, which, with certain variations, may be observed among all peoples, no matter how widely different their degree of civilization. I refer to their belief in the deathlessness of the human soul, to the universal custom of doing reverence to the dead, of observing special fasts or mournin-rites after the passing of dear ones, of commemorating the anniversary of death-days by means of special prayers, special lights, special sacrifices.

Harmony in
Belief in
Hereafter.

If you want to see how much akin human nature is the whole world over, you need but visit cemeteries of the different lands, or note the homage paid to their dead, in the respective places of worship. You will find that all of these people believe that the dead, though absent here, still live,

Belief in Soul's
Deathlessness
Makes Whole
World Kin.

somewhere, somehow, that they are but temporarily separated from the living, of whom they are still conscious, and that the welfare of the dead in the yonder world is, to a large extent, dependent on the manner in which they are remembered and honored by the living in this world. And not a few of them are quite convinced that the welfare of the living is largely dependent upon the care they bestow on remembering and honoring the dead.

Studying the ruins of ancient civilizations, scanning the paintings and sculptures, the hieroglyphics and other inscriptions, on the walls of ancient tombs and catacombs, we find that the belief in the deathlessness of the soul was as universal in the early history of humanity as it is today, that the practice of honoring the dead, praying for their welfare, remembering them on the anniversary of their death, was as general then as it is now. The dead were almost the chief concern of the ancient Egyptians. In their honor the towering pyramids were built. For the preservation of their bodies long passage-ways were tunnelled into the heart of mountains, within which, in colossal coffins of granite, or in chambers of solid rock, they placed their embalmed dead, and provided them with some of the necessities of life, with which to regale themselves on the day of the soul's re-entering its body. Many of the ancient Egyptians even kept their mummified dead in sacred chambers within their homes, and assigned places of honor to them at their banquet tables when the family gathered on festive occasions.

Like the Egyptians, the ancient Greeks and Romans displayed great concern in showing due honor to the dead, in offering prayers and sacrifices in their behalf. They entertained no doubt as to the dead being conscious of the thought and deed of the living. Even so great a philosopher of theirs as Aristotle stigmatized it as irreligious to deny that the dead are interested in the welfare of the living. Cicero enjoined upon the Romans the necessity of rendering due honor to

**Believed in by
Ancient
Egyptians.**

**By Ancient
Greeks and
Romans.**

the ancestral spirits. The Romans fashioned wax or clay images of their departed dear ones, and placed them within niches of their homes, and on special occasions they decked these images with garlands, and kindled fires in their honor on the domestic hearth. Descendants who thus honored the ancestral spirits, it was declared, enjoyed their protection in the hour of need. To deny unto the dead such honors was held to be the saddest fate that could possibly befall them. The salvation of the soul in the yonder world, depended, they believed, on its being honored by the living, and to deny due honor to a helpless soul was held to be the greatest sin a Roman could commit. In the yonder world, a man was judged by the reverence shown his memory by the living. There it was believed that no one could have lived aright who has left no one behind to do him honor. A Roman deprived of offspring often adopted a child, to make sure of his being remembered and honored when dead, of leaving some one behind to pour libations for the benefit of his soul, to garland his grave or tomb or image on the anniversary of his death.

Coming down to our own time, and entering an oriental land, we find the Shinto religion of the Japanese largely a worship of ancestors. They have By Modern
Japanese. neither Bible nor creed nor communal service. But they have very definite beliefs concerning the dead. To them their departed dear one is as much alive as they are themselves; his soul is as nigh to them as was his body when alive. It is to him and for him that they pray and bring sacrifices. Their greatest concern is to have an offspring to do them reverence when dead. Their most fervent prayer is some day to be reunited with their dead. You will recall that on the day on which the late Mikado died, the great General Nogi and his wife committed suicide, so that their souls might serve the spirit of their sovereign in the yonder world. There stands on the Kudan Hill of Tokyo a shrine dedicated to the memory of those who have died for their country. Fearing lest some of these have not

left behind a descendant to do them honor, the entire nation has made itself a descendant of theirs, and shows them honors due to an ancestor. There are those who believe that in this ancestor-worship of the Japanese lies the secret of their marvellous prowess and heroism. In the recent Russo-Japanese war, the greatest incentive for Japanese soldiers to deeds of patriotic valor was the belief that the spirits of their ancestors were watching over them, and fighting with them. When Lieutenant Commander Hirose paid with his life for his attempt to bottle up the Russian fleet in the harbor of Port Arthur, so sure was the Mikado of the conscious existence of the dead in the yonder world that he promoted the fallen hero to a full commandership.

Entering the Taj Mahal at Agra, in India, the most beautiful tomb, if not the most beautiful building, in all the world, and entering other royal tombs in that land, in beauty and costliness second only to the Taj Mahal, one can readily perceive how strong the faith of Mohammedans is in the conscious existence of the dead, when it prompts them to rear in their honor, and for their comfort, buildings that ravish the eye for beauty, and stagger the mind for expense.

Coming nearer home, and studying the Christian and Jewish faiths, we find that also in them the dead have had

By Mohammedans. a large and honored place from the very first.

By Christians. The magnificent sculptures in the cemeteries of such cities as Genoa and Milan, in Italy, the mural paintings in the *Campo Santo*, of such cities as Pisa; the deeply impressive masses that are offered in behalf of the dead in Catholic churches, portray, better than any words of mine can picture, the strength of the hold which the dead have upon the hearts and souls of the living, the depth of the conviction of the latter that their departed dear ones know of the affection that is lavished upon them, know of the prayers that are being offered for the repose of their souls, know of the honor that is being shown their last resting-place.

As to our own faith, enter what synagogue we may, in the orient and in the occident, in the old world and in the

new, study what Hebrew literature we please, ancient or modern, in all of these we find a conspicuous place assigned to the dead in the worship of the living. Not a service but a special prayer, the *Kaddish*, is offered in behalf of the dead. Many of the worshippers attend only for the sake of the *Kaddish*. Sacred as is the service of the Atonement day, by far the most sacred part is that in which the departed dear ones are remembered. In many of the synagogues of the orient special lamps are consecrated to the memory of departed ones, and these lamps are kept burning perpetually. Few are the homes of even the poorest in which a light is not kept burning, from evening unto evening, in memory of departed dear ones, on the anniversaries of their death. And few are those who burn these lights, and offer these prayers, but feel assured in their heart of hearts that their beloved dead are somehow, somewhere, conscious of the reverence that is thus shown them, and that the living as well as the dead are the better for the *Kaddish* prayer.

By Jews.

Hasty as has been our review of the honor shown to the dead in the orient and in the occident, in the ancient world and in the modern, and few as have been the peoples of whom we have spoken, we have, I believe, learned enough to feel convinced that, however much people differ, and have differed, in other religious beliefs and practices, there is and has been more or less agreement among them all in the belief in the deathlessness of the soul, in the faith that somehow there is an invisible, spiritual connection between the living and the dead, in the conviction that it is not only fit and proper for the living to remember the dead, but also that the dead require it of the living for the good of the soul of both.

A Universal
Belief.

How came man to this belief? Whence did he derive this assurance? What denizen of the grave or tomb has ever returned to the living, and revealed to them the secrets of the yonder world? How shall we account for the universality of this

How Came
Man by This
Belief?

belief, among the least and among the highest civilized, among the oldest and the newest peoples, among the polytheists and monotheists, among peoples in the furthest north and in the furthest south, among peoples of a rich literature, and among peoples who have no literature, and never had any, who cannot read, and never could, who never travelled, and who were rarely visited by others, and hence, could not have borrowed their faith from others?

Many have been the theories that have been advanced as a solution of this riddle. Not one of them has solved it.

In the absence of any other adequate explanation, why may we not hold that the universal belief in the deathlessness of the soul is an innate endowment of the human heart, a sort of an instinct, a sixth sense? Why may we not hold that the human

**An Innate
Endowment of
the Soul.**

heart is dowered with the belief that this earthly life is but a grade in a series of spiritual evolution, one of the many preparatory stages that shall ultimately lead to the soul's attainment of godlikeness, that what here is called death may elsewhere be called birth, even as what here is called sunset is by our antipodes called sunrise, that the link between the living and the dead is not wholly severed, that somehow, somewhere, the dead still continue to be conscious of their dear ones, are pleased and benefited when they are remembered and revered by them? True, eye has not seen it; ear has not heard it. Who has ever seen the book by which the bee learns to build its hive, and to extract honey from the flower? Who has ever heard of the chart by which the bird guides its course across continent and ocean? Even as these have entered life in possession of these powers, so may man enter this world in possession of a faith in the deathlessness of life which not all the "ologies" and all the "osophies," and all the "isms" of all the world can prove or disprove. Why may not the universal testimony of the human heart, that has a logic all of its own, that has canons of reason which the mind cannot grasp, why may not this world-wide and time-

old testimony of the heart be as convincing as is that which the eye doth see, and ear doth hear, and the hand doth touch, and the mind doth reason out?

Whether an explanation such as this meets the difficulty, or whether there be other explanations more satisfactory than this, no one, who has even but superficially studied the question, but will agree that the sway which the dead have exercised over the living, the influence which the grave has exercised upon the human heart, has been one of the greatest of civilizing and humanizing agencies, that but for the hope of immortality, but for the faith that our departed dear ones are not wholly separated from us, but for the belief that somehow, somewhere, they are still conscious of us, humanity, would not have endured. Had mankind believed that the grave ends all, they would never have reared a House of Worship, they would never have opened a school; they would never have formulated laws of right conduct. The brief span of earthly existence would not have been deemed worth while entering upon its struggles and trials and tribulations. Without a future before him, man would not have seen a purpose in the present. The utter senselessness of it would have disheartened him. In the ensuing despair humanity would have found its grave.

**The Dead Have
Exercised Ben-
eficial Influence
on the Living.**

One would have thought that, when a belief is as old as time and as wide-spread as the world, when a belief has and has had for its supporters the greatest of philosophers, and most advanced of religions, people would have hesitated long before spurning it, especially when they have not subjected it to careful study. But it does happen nowadays. The number is growing of them for whom there are no days of mourning, for whom there is no remembering, no reverencing of the dead, for whom there is no hope of a life beyond the grave. The gross materialism of our age that has not scrupled against spurning God and the worship of

**Belief in Soul's
Deathlessness
Spurned by
Some.**

Him, is now attacking the last hold that religion has on the human heart. A time there was when no matter how lax a person's devotion to his faith was generally, one was sure to find him in the House of God in the days of his mourning, or on the anniversary of the death of his departed dear one. Today, one is more apt to find him on the golf links or on the tennis court. A time there was when one was sure to find, on the anniversary of the death of one's dear one, a light burning in his home, from evening unto evening, as a reminder that the bond between the living and the dead is still intact, that the memory of the dead is still cherished. Today, one is more apt to find him under the glare of the light of some theatre, where his mind is occupied with thoughts far removed from persons dead or things spiritual. Dear ones pass away, and are buried. There is a commotion for a time. Soon things assume their normal state. The dead are remembered no more. Anniversaries of the death-day come and go, for all the remembrance they receive, the dead might as well have never lived; they might as well have never left a descendant behind.

Of course, the dead are wholly dead to such, for only the remembered live. You may recall the bit of philosophy charmingly worked out in that delightful play entitled "*The Blue Bird*," by Maeterlinck, the profound Belgian thinker, one of the staunchest believers in the Hereafter, in the deathlessness of the human soul. He describes two children on a visit to their grandparents in the spirit land. There they are told that only those are dead who cease to live in the memory of the living; that at our every remembrance of those whom we call dead they awaken from their deep sleep, and are filled with joy; that some are often and kindly remembered, and are, therefore, often awake and joyful; that others are wholly forgotten, and, therefore, wholly dead.

**The Dead Are
Wholly Dead
to Them.**

I do not deny that the dead may be remembered in

other places than in the House of Worship, and in other ways than by kindling lights in their honor, that one may carry the memory of his departed dear ones within his heart, without making public profession of it with his lips, or by rising in the House of God for the *Kaddish* prayer. But, my knowledge of human nature, and my observation of the life of those who avow themselves unbelievers, lead me to think that where there is no belief in a Yonder World, in a Life Hereafter, in the Deathlessness of the Human Soul, in a Reunion with the Dead, Somehow, Somewhere, Sometime, the remembrance of the dead is not apt to be deep or lasting. There is lack of Faith to root it. There is want of Hope to keep it green.

**Their Dead
Unremembered
And Unre-
verenced.**

And it is hard to believe that they who do not remember their departed dear ones will be remembered by those whom they will leave behind. As they have done so will they probably be done by. They who have no religion in their hearts are not likely to have religion instilled into the hearts of their children; if they permit it to be done, the religion thus instilled will very likely prove very volatile; it will lack the parents' example to give it body, strength, and duration. They who offer no *Kaddish*, will have no *Kaddish* offered for them. They who kept no mourners' days will probably not be mourned for. Their memory will cease among the living.

**As They Do So
Will They Be
Done by.**

They will be of a class with poor Heinrich Heine, who, when in his last, forlorn, bed-ridden, pain-racked days, when deploring his having spurned his religion, his having separated himself from his people in the days of his ambition and frivolity, without having gotten anything better or as good in their place, gave utterance to his lamentation:

**"Not a KAD-
DISH Will
B Said."**

"Keine Messe wird man singen,
Keinen Kaddish wird man sagen,
Nichts gesagt und nichts gesungen
Wird an meinen Sterbetagen."

"Not a mass will be sung.
Not a Kaddish will be said,
Nothing said and nothing sung
Will be in my days of death."

His love of his faith and of his people returned too late. Not a *Kaddish* was said for Heinrich Heine by any of those whose faith he had deserted. Not a mass was sung for Heinrich Heine by any of that church whose faith, for ulterior motives, he had pretended to have accepted.

May this lamentation of Heinrich Heine prove a warning to such who do violence to one of the noblest sentiments of the loving heart, to one of the deepest instincts of the human soul. May they not so spurn the belief in the deathlessness of the human soul, the oldest, widest-spread, commonest-shared faith of human kind, as to be obliged to wail forth in the last days of their lives:

"Not a mass will be sung,
Not a *Kaddish* will be said,
Nothing said and nothing sung
Will be in my days of death."

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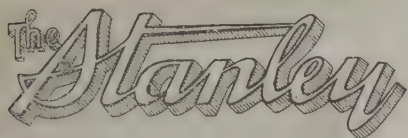
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DELIVERED IN

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Sunday, February 24, 1918

No. 17

Jew: A Title of Honor

By

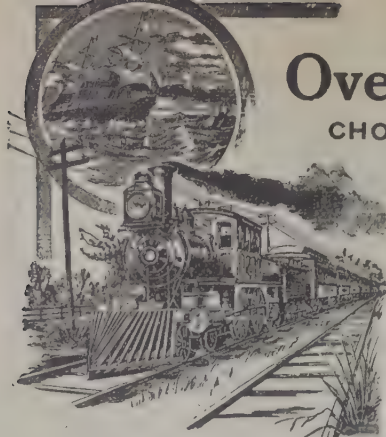
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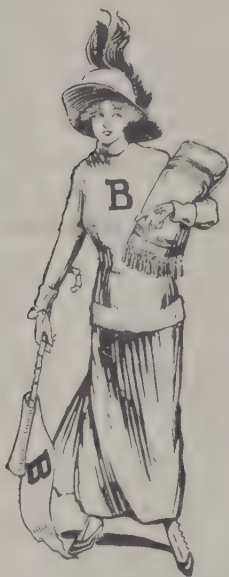
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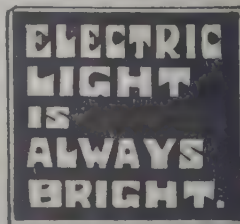
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Jew: A Title of Honor.

A DISCOURSE, AT TEMPLE KENESETH ISRAEL.

BY RABBI J. KRAUSKOPF, D. D.

Philadelphia, February 24th, 1918.

One of the soldier- and sailor-guests at our Temple on last Atonement Day was Commander Stanford E. Moses, at that time temporarily stationed at our Navy Yard, in charge of the Von Steuben, which, A Jewish Commander. before its seizure by the United States, was one of Germany's great trans-Atlantic liners. I had heard and read much of prejudice against Jews even in the American army and navy, and I was, therefore, most agreeably surprised to find that one of our faith and people had risen to so high a position, at so early an age, and with so decidedly a Jewish name as Moses.

While conversing with him, in my library, during the evening of that day, I soon discovered the reason for his rapid advancement. Gentlemanly, modest, Cause of His Rapid Advance. scholarly in attainments, intense in patriotism, proud of his American birth and ancestry, and no less of his Jewish faith and people, he had, no doubt, impressed his superiors as favorably as he impressed me. His courage to enter the Naval Academy, and later the service as an officer, under the name of Moses, must have stamped him upon the minds of his teachers and classmates as a young man to whom both his name and people represented the highest aristocracy, as a man whose open defiance of unreasoning, unfounded prejudice proved him to be of the metal of which heroes are moulded, showed him to be of a spirit akin to that of the original bearer of his illustrious name. When, late that evening, I bade him God speed on the perilous journey on which he was about to go forth, I felt that

the interests of the American nation are safe in that man's hands, and that, if fight he must, fight he will, and in a manner of which the cenny will be very much aware, and his nation very proud.

A few days later I received from him a small pamphlet that greatly deepened the impression he had made upon me.

Noble Son of a Noble Sire. It showed him to be a worthy son of a worthy father, a son of one who had been a Major in the Confederate Army, and a Member of Congress, who had proved his intense patriotism on the battlefield as well as in legislative hall, and under the decidedly Jewish name of Raphael J. Moses.

In the Foreword of that pamphlet, written by Mr. George Creel, we are told that after General Lee's surrender

Father Attacked Because a Jew. at Appomattox, and after having valiantly fought throughout the Civil War, Raphael J. Moses retired to his estate, near Columbus,

Ga. Offered, a number of years later, the Democratic nomination for Congress, he replied, that he would accept on one condition only, namely, that he be not required to cheapen the honor by active candidacy. The convention met, and, though the friends of Major Moses were decisively in the majority, opposition was manifested by a man, named Tuggle, who, springing to his feet, and delivering himself of a furious tirade, concluded it with the question: whether the Christian community wanted a Jew to represent them at Washington. He was answered quickly. The convention nominated Major Moses by acclamation.

The episode does not end here. Major Moses heard of the insult Mr. Tuggle had sought to hurl upon his faith and

Replies That He Regards "Jew" a Title of Honor. people, and he replied in a public answer under which the offender winced more painfully than he had at the convention. That answer is a masterpiece, and well merits being preserved

by every Non-Jew who loves fair play, and by every one of the Jewish faith, who is proud of the history of his people. In elegance of diction, in dignity of tone, in adroitness of argument, in keenness of thrust, it has rarely been equalled

in the English tongue, or in any other. I shall read to you a liberal extract from it, that you may judge for yourselves as to its worth.

"Had you a wealth of gifts, and had you selected from your abundance your richest offering to lay at my feet, you could not have honored me more highly, nor distinguished me more gratefully than by proclaiming me a Jew. I am proud of my lineage and my race. In your severest censure you can not name an act of my life which dishonors either, or which could mar the character of a Christian gentleman. I feel it an honor to be one of a race whom persecution can not crush; whom prejudice has in vain endeavored to subdue; who, despite the powers of man and the antagonism of the combined governments of the world, protected by the hand of Deity, have burst the temporal bonds with which prejudice would have bound them, and, after nineteen centuries of persecution, still survive as a nation, and assert their manhood and intelligence, and give proof of 'the divinity that stirs within them' by having become a great factor in the government of mankind.

"Would you honor me? Call me a Jew. Would you place in unenviable prominence your own un-Christian prejudices and narrow-minded bigotry? Call me a Jew. Would you offer a living example of a man into whose educated mind toleration cannot enter—on whose heart the spirit of liberty and the progress of American principles have made no impression? You can find it illustrated in yourself. Your narrow and benighted mind, pandering to the prejudices of your auditory, has attempted to taunt me by calling me a Jew—one of that peculiar people at whose altars, according to teachings of your theological masters, God chose that his son should worship.

"Strike out the nationality of Judea, and you would seek in vain for Christ and his apostles. Strike out of sacred history the teachings of the Jews, and you would be as ignorant of God and the soul's immortal mission as you are of the duties and amenities of social life."

That answer served not only as a well-deserved rebuke to Mr. Tuggle but afforded also to thousands of others a glimpse of the pride of race that permeates the true American Jew, of the honor he attaches to being a scion of a people that has given to civilized society what it values highest, to being a follower of a faith which not all the cruelties of even the mightiest people have been able to crush. In this answer of Major Moses one almost hears the echo of the reply which, some years earlier, the great Disraeli made in the Parliament of England when a certain nobleman taunted him with his Jewish birth:

Echoes Disraeli's
Pride
of Race.

"Yes, I am a Jew, when the ancestors of the honorable gentleman, who has flung this fact in my face as a taunt and an imputation—when the ancestors of that honorable gentleman, I repeat, were brutal savages in an unknown island, mine were priests in the Temple. I feel every fibre of my being thrill with the traditions of my people."

I have not seen Commander Moses since the receipt of this pamphlet, and so I have not been able to tell him of the pleasure he afforded me by sending it to me, and to learn from him what impression his father's reply to the scurrilous attack on his faith and people had made on its readers. I can readily believe, however, that a display of such manliness and justifiable pride as manifested in that answer could not but have appealed powerfully to fair-minded Americans, could not but have won their hearty admiration. If the mere attack won for him a nomination by acclamation, his answer must have won yet higher esteem. I am, moreover, of the opinion that, were more of such courage, more of such pride of race and faith, displayed by our own people, we would suffer less from the prejudice of other people; were the Jews themselves to evince greater pride in the inestimable achievements of their people, the world at large would be obliged to know more of these achievements, and, knowing more of them, it would be all the readier to mete out to them the honor to which they are justly entitled, the appreciation that has been all too long denied to them.

Far worse than the prejudice of the Non-Jew is the Jew's ignorance of the distinction that has been conferred upon him by having been privileged to have been born a Jew, is his cowardice not to accept as a title of honor the charge of being a Jew, of being a member of the oldest and most honorable aristocracy of the world. We may have extenuations for the Non-Jew's ignorance of the Jew. His dislike for him may be inborn or may have been acquired through misinformation. Sincerely believing all manner of evil of the Jew, and, therefore, regarding him to be deserving of distrust, dislike, hatred, he may naturally think that calling a man "Jew" is about as mean a name as one can call another.

But no extenuation can be offered for one of our faith who, when called a "Jew," considers himself insulted, fails

Pride of Jew
Leads to Re-
spect of Jew.

Jew's Lack of
Pride Worse
Than Non-Jew's
Prejudice.

to recognize as a title of honor what is intended by the other as a mark of shame, does not feel pity for the stupidity of him who, desiring to give vent to his dislike or wrath, designates the Jew by a term which, far from being a term of shame, is a title of honor. The Jew who does not feel himself honored in being called a Jew is unworthy of being one. The Jew who does not recognize it to be a distinction to be of a people that had its prophets, lawgivers, inspired writers and singers, hundreds of years before the name of Rome was heard of, before the art of Greece budded and blossomed and flowered,—the Jew who does not feel his every fibre thrill with pride in being of the people that gave to the civilized world the God it worships, the Bible it reveres, the Ten Commandments it obeys, the Sabbath it keeps, a hundred other laws and institutions which it holds sacred,—such a Jew may well consider it a shame to be called a Jew, for he is insensible of the honor which his forebears have conferred upon him.

**Jew Who Is
Not Proud of
Ancestry Is
Unworthy of It.**

What, if the one who uses the term Jew means it to be a brand of shame? Is it less of a pride to be an American because some one, who dislikes Americans, uses the word American as a brand of shame? Is it less of an honor to be a New Englander because some people use the word Yankee as a term of opprobrium? Was it less of an honor to be a Quaker because some people used that word as a term of derision? Is it less of a privilege to be a Christian because some of the Mohammedans make that term a synonym of dog? No nation, no people, no creed, is bad because another thinks it so. Its own actions alone can make it either bad or good. No one is so great and mighty that he can make me despise my faith or people because he holds it in contempt. His contempt, at best, may but prove his ignorance of my faith; it does not prove its unworthiness.

**No One Bad
Because An-
other Thinks
Him So.**

What is it that confers honor upon a people? What entitles a people to the right of regarding itself distinguished

Requisites
for Titles
of Honor.

among the peoples of the earth? It must be able to trace its line back to an illustrious ancestry of many centuries. It must be able to

point to achievements by that ancestry that stand out distinguished in the annals of history. It must be able to tell of heroism shown, of martyrdom borne, for the sake of great principles, by that ancestry. It must be able to prove that its pride rests not only on the illustrious achievements of its ancestry but also on meritorious deeds of its own.

Gauged by a standard such as this, high as its requirements are, the Jew need have no fear of meeting every one of them. Touching upon the first of these,

Jew's Long and
Distinguished
Line of
Ancestry.

that of being able to trace his line back to a remote ancestry, the Jew may well lay claim, without fear of contradiction, and without

suspicion of boastfulness, that an older and more distinguished ancestry than his cannot be found in all the books of heraldry of all the world, that in point of antiquity, and in point of achievement, the House of Israel makes the House of the Hapsburg or the House of the Hohenzollern pale into insignificance, that half of Christianity, itself a creation of the Jew, worshipped a Jew, and the other half worshipped a Jewess, at the time when the ancestors of a large part of the aristocracy of Europe plied their nefarious trade as robber-barons. The Jew lived when Egypt, Phoenicia, Assyria, Babylonia, Persia, Media, Greece, Rome, stood in the zenith of their glory, when their mighty power extended over the earth, and made it to tremble. They are gone. Ruins mark the sites they once occupied. The Jew lives. He may be seen among those who in the museums of the world look upon the antiquarian remains of those who were his contemporaries and conquerors in ancient days. He may look upon remnants of chariots on which the Assyrians hurried back from his gates humbled and decimated. He may look upon an image of the wolf which he had seen suckle the infant Rome, and which he later saw "prowling ravenously for dominion over the surface of the earth, until paralysis and death put an end to it." He may see sculptured

on the wall of a desolate ruin at Karnak, along the Nile, the story of Egypt's conquest of Israel. He may read on a mummy the name of the Pharaoh who at one time held him in bondage. The conquered stands to-day at the tomb of the conqueror. Not one of these powerful nations of old but tried to annihilate the Jew; the would-be annihilator has himself become annihilated. The Jew lives. Thrust into the fire, he emerged the better for the burning. Cut asunder, each part became the stronger for the severance. Heat could not scorch him, separation could not divide him. Age has not diminished the freshness of his bloom. After a thousand struggles, after centuries of the direst persecutions and outrages, such as neither Rome nor Athens nor Sparta nor Carthage was ever called upon to endure, the Jew not only lives but is also more numerous to-day than he ever was before; in vigor of body, in strength of mentality, in enterprise and progress, he is younger than the youngest. There is no older civilized people to-day than the Jew, neither is there a younger one. He is the world's greatest example of the law of the *Survival of the Fittest*. And he carries within him the promise of a future which in duration may outstrip his hoary past. He may well believe what Disraeli said, in the House of Commons, in answer to a certain Englishman's boast of the antiquity of his ancestry:

"The Jews are not a new people, who have just got into notice, and who, if you do not recognize their claims, may disappear. They are an ancient people, a famous people, an enduring people, and a people who, in the end, have generally attained their object. I hope Parliament may endure forever, and sometimes I think it will; but I cannot help remembering that the Jews have outlived Assyrian Kings, Egyptian Pharaohs, Roman Caesars, and Arabian Caliphs."

So much for the Jew's rightful claim to honor on the score of a long line of illustrious ancestry. No less well-founded is his claim to honor on the score of great heroism displayed, of long martyrdom borne, for the sake of principle, and of priceless service rendered to humanity because of this heroism and martyrdom. If the word *Catholic* means universal, all-embracing, all-benefiting, the religious and moral truths the Jew preached preceded those of the Catho-

His Heroism
and Martyrdom
for the Sake of
Principle.

lic church fully fifteen hundred years. If the word *protestant* means protesting against falsehood, tyranny, injustice, the Jew was a protestant thirty-five hundred years before Luther was born.

From the time that Abraham went forth as a protestant against heathen superstitions and practices, from the time that Moses protested against Pharaoh's enslavement of Israel, from the time that the prophets of Israel preached a catholic faith, and dared all, and braved all, that right and justice may prevail, from the time that Jesus and other Rabbis protested against falsehood and hypocrisy and oppression, from those times to this, the Jew has continued a catholic and a protestant. He could have spared himself a martyrdom of ages had he bowed to the will of the overwhelming majority, had he worshipped as they worshipped, had he practiced the abominations the heathen practiced, had he approved the wrongs the pagan approved. He could suffer but he could not yield. He could die but he could not lie. Ages before General Cambronne exclaimed on the battle-field of Waterloo: "*La garde meurt, et ne se rend pas.*" "the guard dies, but does not surrender," the Jew exclaimed it on a thousand Waterloos, with this significant difference: General Cambronne and his guard *did* surrender; the Jew did not.

Had the Jew surrendered to the gods of Egypt, there would not have been a God of Sinai. Had the Jews surrendered to the superstition of Babylon, there would have been no Bible. Had the Jews surrendered to the paganism of Rome, there would have been no *Sermon on the Mount*. Had the Jew surrendered to the ignorance and barbarities of the Dark Ages, there would have been no dawn of the Modern Light. Single-handed, even with hands tied behind his back, he fought the battles of civilization. The world harvested its fruitage; his reward was suffering. Truly was he *The Suffering Messiah*. Truly took he upon himself the sins of the people. Truly was he the despised and forsaken of men. Truly was he wounded because of other

THE SUFFERING
MESSIAH.

men's transgressions, crushed because of other men's iniquities. Yet, through the stripes he received, others were healed. Little wonder that, when contemplating the Jew in the light of the world's hero, martyr, and benefactor, George Eliot should have felt moved to quote, in her *Daniel Deronda*, the words of Zunz:

"If there are ranks in suffering, Israel takes precedence of all nations. If the duration of sorrows, and the patience with which they are borne, ennoble, the Jews are among the aristocracy of every land. If a literature is called rich in the possession of a few classic tragedies, what shall we say to a National tragedy, lasting for fifteen hundred years, in which the poets and the actors were also the heroes?"

The very liberty and democracy, for the preservation and world-wide extension of which President Wilson is fighting so hard, are of Jewish origin, as was brought out strongly by the great historian and academician Leroy Beaulieu, a French Non-Jew. He pictures an imaginary Congress of Nations assembled at Paris. At that Congress the representative of the United States claims that France is indebted for her freedom to the American Revolution of 1776. The representative of England traces French liberty back to the English Revolution of 1688. Germany's representative traces French liberty back to the Reformation. The Italian representative makes the Reformation itself an offspring of the Renaissance. The Grecian representative traces the Renaissance to the writers of ancient Greece. The last to speak is a representative of the Jew. He shows that the birth of liberty antedates the Revolutions of 1776 and 1688, the Reformation of Germany, the Renaissance of Italy, the Classic Period of Greece. He shows that it sprang from the Old Testament, from its teaching of One God over All, One Brotherhood of All, Peace and Good Will among All. He shows that the first and greatest revolutionists and apostles of liberty were Moses, Elijah, Isaiah, and the other prophets, that every revolution since has been but an echo of that which occurred on the banks of the Nile; every Republic, a copy of the one which Moses founded on the yonder shore of the Red Sea; that the chart of every *Mayflower* that went forth

The Originator
of Liberty and
Democracy.

in search of political and religious liberty was the Constitution found in the Bible of the ancient Jews, that the weapon with which the Puritans and others fought for their rights was as much the Bible as the sword.

As to the Jew being able to prove that his title to honor rests not only on the achievements of his ancestors

**Jew as Dis-
tinguished
Today as in
the Past.**

but also on meritorious deeds of his own, this scarcely requires elaboration on my part.

This is made so strikingly clear, wherever

Jews are settled, that no one who cares to know need be ignorant of it. Enter whatever trade or industry or profession or institution of learning you please, you find Jews occupying a distinguished place. Name the great men in any department of knowledge or enterprise, and foremost among them you will find Jews. Listen to the great musicians, and you listen to Jews. Read the great books, and you read books of Jews. Consult the great physicians, attorneys, experts, statesmen, financiers, and you consult Jews.

No degenerate is the Jew of to-day, living on the glory of his people in the past. Descendant of a distinguished

**The Despised
of Many Will
Be the Hon-
ored of All.**

ancestry, he is fitting himself to be an ancestor of a yet more distinguished posterity. He knows that he has outlived the martyrdom of ages only because there is work for him to do

greater than that which his fathers did. Liberty is not yet the universal boon of mankind. Tyranny is not yet suppressed. War and hatred, selfishness and greed, have not yet been overcome. The Jew knows that he has been kept in the school of trial and tribulation that he may be the better fitted for the hard work for which he has been chosen and spared. His fathers laid the foundation to civilization. His is the duty to advance its superstructure. It will be the duty of his posterity to complete the work. When there will be peace on earth, and good will among men, when liberty will hold universal sway, when swords will be beaten into plowshares, and war will be no more, the Jew's work will be completed, and the despised of many will be the honored of all.

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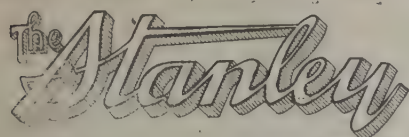
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Sunday, March 3, 1918

No. 18

To Farm Is To Arm

By

Rabbi Jos. Krauskopf, D. D.

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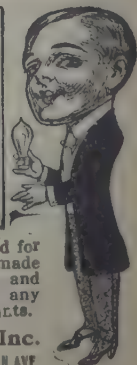
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TO

HERBERT C. HOOVER

Food Administrator of the United States

BY

JOSEPH KRAUSKOPF

Representative of Jewish Co-operating Organizations in the Department of
Food Conservation, Washington D. C.



THE NATIONAL FARM SCHOOL

1917

UNITED STATES FOOD ADMINISTRATION

WASHINGTON, D. C.

October 1, 1917.

DR. JOSEPH KRAUSKOPF,
Department of Co-operating Organizations
of U. S. Food Administration.

My dear Dr. Krauskopf:

Your very kind invitation to address The National Farm School has been brought to my notice. Nothing would give me more pleasure than to attend. But you, yourself, through your connection with the United States Food Administration at Washington, are fully conversant with the pressure of the work here, and can readily appreciate how very unwilling I am to quit my desk, even for a day, at this critical stage in our plans of organization.

The great work The National Farm School is doing under your leadership is widely and most favorably known, and I will welcome the first convenient opportunity to pay it a visit.

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Yours faithfully,

(Signed) HERBERT HOOVER.

TO FARM IS TO ARM

TWENTIETH ANNUAL MESSAGE

To the Members of THE NATIONAL FARM SCHOOL

By its Founder and President

THE REV. DR. JOSEPH KRAUSKOPF

October 7, 1917

OUR NATION
BUCKLES
ON ARMOR.

A year ago, when last we met in annual session, we offered up a prayer of thanksgiving that our beloved America was serene and secure against the debacle of civilization—against War—the all consuming monster. We rejoiced that our Republic had not drawn the sword, and we dared to hope that the sword would remain unsheathed by us forever.

To-day we meet amidst the clamor and tumult of war. America is buckling on its armor to enter the fray. Already blood of ours may be drenching some far-off battlefield; already our flag floats high and proud, somewhere in France, where the flower of our manhood is preparing to take its place alongside of our allies in the trenches. In a score of encampments, scattered throughout the country, a million of our youth, chosen democratically, taken equally from among the most favored of fortune and from the ranks of the humblest, are democratically assembled, to learn the new, the paramount business of America—the business of war.

THE NATION
BEHIND THE
PRESIDENT.

Here is neither the time nor the place to enlarge upon the war's causes or justifications. Here we are all in accord with the great leader who is our Commander-in-Chief. We, who sustained him when yet he stayed the hands of the impatient, we, who sustained him when, despite clamor and criticism, he counselled peace, sustain him, with equal devotedness, now that he has let slip the dogs of war. To us, assembled here, the President of the United States personifies the greatness and the glory of America, and we rally

to Woodrow Wilson, asking only how we, too, may serve in order that peace may speedily be restored into a war-sick world.

**NOT ALL CAN
SERVE AT
THE FRONT.**

This, I am confident, is the thought uppermost in the minds of those of us who are gathered here to-day, as it is uppermost in the minds of millions of others, who would willingly make the supreme sacrifice for our country's sake, but who are bidden, in ways of peace, to perform such duties as will contribute to the success of the business of our necessitated war. Barred from donning the khaki, from shouldering the rifle, from taking places in the line of battle and in the trench, what are we to do, what service can we render to uphold our country's cause, to bring victory not only to this democracy, but also to the democracies of the world? Shall we retrench? Shall we practice economy? Shall we speed up the machineries which will increase the military resources of the land? These things we shall do gladly! Shall we give of our treasure? Shall we buy Liberty Bonds as freely as we would dividend-paying stocks and bonds? That we have done and shall do without stint, without misgiving! Shall we pay double and treble taxes? That, too, we shall do, cheerfully, eagerly! Shall we check our natural desire for large profits? It is the least sacrifice we can make when we think of the youth of our land, ready and willing to surrender their chief asset, their entire capital—life—for the sake of America!

**MANY CAN
SERVE ON
FARM.**

There is one other thing we can do, perhaps the greatest of all. We can practice Conservation—the husbanding of all our vast energies, of all our vast resources, and their increase.

Wars are no longer won by the hurling upon the enemy of vast hordes of men alone. Wars are no longer won by armies alone, nor by steel and lead, nor by naval and air fleets, nor by superior strategy and tactics. We have seen a great war-machine, the building of which consumed nigh a half-century, drilled and munitioned to the last degree of efficiency, fail. Germany is balked, because behind the vast military machine writhes a people wanting the necessities of life. When hunger is abroad in the land, when grain and potatoes and meat and milk are luxuries almost beyond price, the proudest army must be humbled, and the flaunting defiant banners must trail in the dust.

Hence, it follows that the best, the highest service we can render is to conserve, yea, to increase, for our beloved country the staple necessities, to place the danger of hunger far from us. Thus shall we add valor to our courageous armies, strength to their prowess, and make the victory swift and sure.

FARM SECRET
OF NATION'S
STRENGTH.

Much is being done already. Our national capital is a vast hive of industry. The great National Defense Council with Bernard Baruch and Julius Rosenwald is accomplishing the wonders of Aladdin. Hoover, the savior of Belgium, is doing a Titan's work in protecting the country's food supply—a work toward which it is the great privilege of this School, to make some slight contribution. But all of this wonderful work will not suffice if the source of supply—the fountain-head from which flows the life-stream of the nation's strength—the farm, shall be neglected. Already, the farmers of the nation have been mustered into this service, and the mere suggestion of what is their part in this war has caused them to increase the supply of staples, in some instances to as much as 30%. A splendid beginning, yet not enough. For we shall have to feed, not only ourselves, but all of our allies, if this war is to drag on a still longer number of years.

PEOPLE SLOW
TO RECOG-
NIZE IT.

For years, ever since and even before the foundation of THE NATIONAL FARM SCHOOL, its Founder and President called attention to the monstrous waste of America's resources, of its vast farm desolation, of its monstrous city congestion. He inveighed against the inequity of a system that crushed out lives in the tenements, and kept barren millions of acres that longed to give life in return for being given life. He pointed to the tuberculosis sanatoria, to the myriad of early graves, to the relief institutions, to the bread lines, to the poverty, to the degradation, and pleaded for the means to bring about an intimate relationship between the city-dweller and the fertile fields. Here and there a willing ear was lent to his exhortations, else this institution would not have been called into being—would not now for twenty years have been doing its part toward alleviating an intolerable, a perilous situation. But not many ears were willing to listen and heed. For the most part, the idea upon which THE NATIONAL

FARM SCHOOL is based, was dismissed as a dream, a hobby, a utopia, as unessential and unnecessary.

**FARM SCHOOL
VINDICATED.**

But today we call upon those who have doubted, who have sneered, to stand up and acknowledge their error—we call upon them to witness the vindication of an idea. Well may we call this day Vindication Day. It took twenty years to convince the people that we were right.

Of course, it would have been better if the foresight of the people had been as good as their hindsight. Our institution today would have been far different from what it is now. Instead of its few buildings, there would have been scores of them; instead of cultivating but a few hundred acres, we would have cultivated several thousand; instead of a few hundred graduates, thousands of them would have been supplying the Nation with bread. We would not have been obliged to turn back, annually, scores of lads who were clamoring for admission to our School, but whom we could not admit, because of a lack of room to house them and of means to take care of them.

Even at this day, with demands for food producers greater than ever before in the history of our Nation, we have an enrollment of but seventy-five students, some twenty-five students less than we had a year ago, the high cost of everything having more than doubled the expense of running our institution and necessitating the reduction of students, inasmuch as our students, irrespective of creed, receive at our institution, not only their education, but also their board, lodging, and other necessities, free of all charge to them.

Having labored twenty years under such unfavorable conditions, the marvel is that we accomplished anything at all. Surely, God has been with us, even if the people were not.

**TO FARM IS
TO ARM.**

To-day, in the midst of all the vast preparations for war, the world has come to realize that even as important as the man with the gun is the man with the hoe. TO FARM IS TO ARM—that is the slogan for us who cannot arm with sword and rifle and bayonet. We, too, must arm, with the plough, the reaper and the sickle. While the embattled youth of the land goes forth to do, to die, to win, we who stay behind must fill the granaries of the land, must cause our store-houses

and our larders to overflow with plenteous harvests, so that want shall be unknown for our brave soldiers, and those of our allies.

**SUCCESSFUL
FARMING
REQUIRES
TRAINING.**

The business of war is a highly specialized business, that we now realize. And the greatest business of peace—the business of farming—that, too, is a highly specialized calling. Even as we must train our soldiers, so, too, must we train our farmers. Two million men may go forth to farm, but untrained, unskilled, undrilled, they would go forth to failure.

For the past twenty years, this has been the insistent propaganda of THE NATIONAL FARM SCHOOL—"Train our Youth—Train them for the Farm, for the Good of our Country," was our constant appeal. At last, the basic idea upon which this institution rests is recognized. And, if the recognition of this truth will result in action, our institution may go forward from strength to strength, to render that maximum service to our country and to our people which is its highest aspiration. For the American Jew, the opportunity for a surpassing service to the United States is contained in THE NATIONAL FARM SCHOOL. By strengthening it, by making its progress real, he will be making a contribution as noble as that which his brother in arms is making to render this country forever safe.

**SUCCESS OF
FARM SCHOOL
GRADUATES.**

The world is in a better mood to-day to listen to our appeal, and we have a better story to tell than we ever told before. We cannot be accused of boastfulness, if we point to our record, to the scores of young men who have gone forth from us to practice and preach and teach the gospel and the skill they have acquired here. It is a list that is growing too long for recapitulation. Perhaps it will suffice if we name only one—that young man who went forth from this School a few years ago, and who made such a remarkable record as Director of the Agricultural High School of Minnesota that we could do no less than bid him return, and give here, to the hundreds who would follow in his footsteps, the knowledge and the skill that are so abundantly his. In Bernhard Ostrolenk, the new Director of THE NATIONAL FARM SCHOOL is personified the ideal which is our goal, and in the short time that he has been in charge here, he has written

a glorious page in the already brilliant archives of THE NATIONAL FARM SCHOOL.

And the good work that he is doing here is duplicated by other graduates of our School at other places, and in other agricultural lines, by Dr. J. J. Taubenhaus, who is Chief Plant Pathologist of the Texas Experiment Station and author of five text books on the cause and control of various plant diseases; by Morris Mitzmain, who is directing entomological researches for our Government; by Max Fleisher, who is Superintendent of the Dairy Department of the New Jersey Training School, Vineland, N. J.; by Morris Salinger, who is Administrator of the Colonia Dora, Argentine Republic; by Charles Horn, who is Assistant Superintendent of the Philadelphia Vacant Lots Cultivation Association; by Max J. Colton, who is Rural Health Officer, of Cumberland, Md., and by numbers of others.

Thirty-five of our graduates are successfully operating their own farms. Forty-five are successfully operating agricultural estates of others. Eleven are herdsmen; fourteen are dairymen; nine horticulturists. A number of them are settled in different parts of our country as Veterinarians. Others are pursuing higher branches of scientific agriculture at the Penn. State College, Ohio State College, Maryland State College, Delaware State College, Cornell University, University of Michigan, University of Pennsylvania, and elsewhere.

Several of them have attained remarkable success as seed and bulb and tobacco growers.

Of all the graduates with whom this School is in touch more than 86% are actively and successfully engaged in agriculture.

**SUCCESS OF
UNDERGRADUATES AT
SCHOOL.**

We have dwelled, at some length, on the success which graduates of our School have attained in their noble calling, in different parts of our country. We may speak, with equal pride, of the good work done by our under-graduates at the School. In all the twenty years of the School's existence, we have probably never had a set of students more industrious, more studious, more in harmony with the spirit of the Institution and its aims, than those who attend at the present time. Probably the best

index of their character, earnestness, labor, and patriotism may be seen in their voluntary resolution to do their "bit for their country" without interfering with the regular school duties, by rising daily one hour earlier than the required time, that is, at 4:30 instead of at 5:30, so as to raise extra food for the nation. This is no small sacrifice for lads, in the growing period of their lives, and who work hard all day long, yet they have adhered faithfully to this resolution ever since last spring. If they have departed from it at all, it was only to rise a quarter or a half an hour earlier than resolved upon. Of the work they have done in the class rooms and in the field, in dairy, greenhouse, barn, and laboratory, of these the Director will tell in his report. He will also speak to you of the crops harvested, of the improvements to our plant, and of the preparations being made at the present time for yet larger expansion.

WORK AND IMPROVEMENTS OF THE YEAR.

THE MORRIS LASKER MEMORIAL HALL.

But of one improvement, I must speak myself. You see a new building in course of construction, after plans prepared by Mr. Louis Magaziner, the architect, a building which, when completed, will be the finest structure thus far reared on these grounds, will be the very heart of this institution, for it will be its Domestic Hall. In it, all the domestic needs of the Institution will be accommodated. It will contain kitchen, dining room and reception room, laundry, clothes room and supply room, Director's quarters, Matron's quarters, quarters for several members of the Faculty, servants' quarters, students' locker room, wash room and waiting room, preserving-kitchen, root cellars, cold storage room and butcher shop. It will be large in area, up to date in its appointments, and of most attractive appearance, almost cottage-like in comfort, despite its size. Embowered as it will be in time, by trees, and surrounded by gardens, it will be the most inviting building upon our grounds.

And it well deserves to be, for it will memorialize one of the noblest men that ever lived, Morris Lasker, of sainted memory, a man, who, though he lived at a great distance, in far away Galveston, Texas, had part of his heart in this institution. He loved THE NATIONAL FARM SCHOOL. He believed in it. He

saw in its work the only solution of one of the most vexing problems of the day, and he gave liberally of his means toward its support. When he was on these grounds, two years ago, he fully recognized the need of a Domestic Hall, and by means of his liberal donation, laid the foundation thereto. And when, shortly after his visit, he passed on, far, far too soon, for the good of his family and his fellowkind, his dear ones knew of no better place and no better way for commemorating his name than by providing the princely sum of \$80,000, wherewith to rear this proud monument.

This is not the time to pay the tribute to Morris Lasker, of blessed memory, to his noble life, his many and magnificent philanthropies, his charming qualities, which he has so richly deserved. This will be done, and will be done well, when, God willing, the dedication of this building will take place on the first Sunday of next June, by distinguished fellow-townsmen of his, who lived and labored with him lovingly and faithfully.

You can readily imagine with what joy that day is looked forward to by one like myself who recalls the time, twenty years ago, when friends of an institution like this were few, and doubters and detractors many, when there were but a couple of dilapidated farm buildings upon these grounds, when our present grove was a jungle, and when, where you now see roads and drives and walks and gardens, you could see nothing but an ill-kept potato field.

**OTHER NEEDED
BUILDINGS WILL
BE DONATED.**

Verily, God has answered many a prayer of ours, fervently offered on these grounds and we have faith that yet other prayers of ours will be answered. The money will come forth with which to equip and furnish this new building, its kitchen, laundry, living rooms, etc. If we shall be privileged to live man's allotted years, we may yet see the cornerstone laid to the *Mechanical Hall*, so much needed here, so that lads may be trained in pursuits other than agriculture. We may see the rearing of a *Girls' Annex* to this School, where young women will be trained in the science and practice of horticulture, floriculture, dairying, poultrying, bee culture, orcharding, domestic science, and other branches. We may see the dedication of a *Central Heating and Lighting Plant*, of an

Administration Building, of several *Dormitories* for the accommodation of hundreds of additional students. And even if but half of these hopes shall be fulfilled, even then we shall feel that we have not lived in vain.

FARM SCHOOL
IS WINNING
FRIENDS AND
SUPPORTERS.

Slowly, but surely, our propaganda, costly as it is, is winning its way, is making ever newer friends for us, who rally nobly to our cause and give of their means towards its support. An institution, like ours, it must be remembered, labors under many disadvantages. It is not located in the heart of a great city, easily accessible to men and women of wealth. Neither is it devoting itself to a calling that is popular or readily appreciated by the general run of rich city people. An institution devoted to the care of the diseased, the orphaned, the homeless, the neglected, the depraved, easily arouses their sympathy and secures their aid. An institution like this, consecrated to preventive philanthropy, to such labors as shall make the need of the others, the mere palliative charities, unnecessary, makes no such direct appeal to them. Hence, the slowness of the progress of an institution like this. Hence, the costliness of our propaganda, obliging us to go to the people with our literature and personally appeal, seeing that but comparatively few people come to us.

If we are to reach the zenith of our vision, if we are to accomplish the maximum of our effort, we must add to this plant facilities that will make possible the teaching of every branch of knowledge necessary for the complete equipment of the great armies of peace.

PEOPLE WILL
RECOGNIZE
THAT TO FARM
IS TO ARM.

The new slogan resounds to-day: "To Farm is to Arm." Let all who love their country, who love their people, who love mankind respond. Thus will they help in raising the kind of men who will make the world safe for democracy. Thus will they help to make safe the democracy of the world, winning for this country and for every country, for the American people and for every people, the liberty that knows no unrighteousness, the liberty that knows no war.

LIST OF MEMBERS AND CONTRIBUTORS
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		Rubin, J. H.	3.00	Einstein, Robert ...	1.00
Bridgeport		Sagal, L. M.	5.00	Feldman, M.	1.00
Klein, J. B.	5.00	Saltzer Bros.	1.00	Finkelstein, Neal ...	2.00
Hartford		Schoenberger, E. & Sons	5.00	Frank, M.	1.00
Aishberg, Edwin ...	5.00	Shoninger, S. B.	10.00	Hirschberg, Julius..	10.00
Cohen, Josephine B.,	5.00	Stillman, B.	1.00	Joel, Judah	1.00
Elsner, Solomon	5.00	Sugenheimer & Sons,	2.00	Joel, L. D.	1.00
Fassler, S. A.	10.00	Ullman, Isaac M. ...	100.00	Levy, B. S.	1.00
Feinberg Brothers ..	10.00	Ullman, Jos. H.	5.00	Moscovitz, D.	1.00
Fox, J. L.	10.00	Ullman, Louis M. ..	10.00	Moskowitz, J.	2.00
Goldberg, A. D.	5.00	United Smelting & Aluminum Co.	50.00	Ossinsky, M.	1.00
Goldenblum, H. R..	2.00	Witz, Samuel	2.00	Rubin and Hirsh ..	2.00
Goldschmidt, L. S. ..	10.00	Zionts, C. B.	1.00	Strausburger, V. ...	2.00
Greenberg, Leon ...	5.00	Zunder, Albert	5.00	Trace, M.	1.00
				Turetzky, M.	1.00

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Israelson, Max	1.00	Heiman, J.	1.00	Kaplan, H. D.	1.00
Malever, J.	1.00	Heyman, Arthur	5.00	Kessler, H.50
Rheinauer, C.	1.00	Hirsh, Mrs. Joseph..	10.00	Kohn, Henry	1.00
Orlando		Hirshberg Co.	5.00	Lazarus, J.	1.00
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Kamer, H.	1.00	Kutz, Max, Co.	10.00	Popper, S.	3.00
Philips, Dr. P.	5.00	Liebman, M. H.	5.00	Scheer, L. R.	1.00
		Mayer, Albert E.	5.00	Turner, Jacob	1.00
		Montag, Sig.	10.00	Ullman, E.	3.00
		Regenstein, Louis ..	2.00	Wachtel, Dave	1.00
		Rosenbaum, Clemmie,	1.00	Waxelbaum, G. J. ..	1.00
		Saul, J.	2.00	Wolf, M.	1.00
Palatka		Schaul, Henry	2.00		
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Buchsbaum, R.	1.00	Zacharias, S. D.	5.00	Deich, Max	1.00
Cohen, M. Henry	2.00			Epstein, E. S.	5.00
Cracowauer, Dan'l..	1.00	Columbus		Feinberg, R. H.	1.00
Falk, M.	2.00	Arenowitch, I.	2.50	Fisher, L.	1.00
Falk, O.	3.00	Cohn, Ed.	1.00	Frank, Edwin M.	5.00
Fleishman, J.	2.00	Frank, A. and S.	2.00	Frank, Leo	2.00
Grahn, P.	1.00	Friedman, L.	1.00	Harris, Lester	2.50
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Maas, Isaac	10.00	Julius, M.	1.00	Marcus, William ..	2.00
Maas, J.	2.50	Kaufman, S. and		Meinhard, H. S.	5.00
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Steinberg, Oscar	1.00			Wolf, Louis	1.00
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Eiseman, Jacob	5.00	Goldgar, B.	1.00	May	2.50
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Livingston, M. & Co., 5.00
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Weil, Benj. 5.00
Weil, E. 10.00
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Witkowsky, J. 10.00
Woolf, Alfred E. 10.00
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Mier, Mrs. Sam	5.00	Keller, L. J.	5.00	Finkelstein, J. R. ...	5.00
Ladies' Hebrew Benevolent Society...	5.00	Kokomo		Frank, Mrs. Augusta,	4.00
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Bernstein, D. S.	3.00	Goodman, H.	2.00	Goldstein, S. J.	2.00
Bitterman, A.	10.00	Jewish Ladies' Aid Society	5.00	Greenberg, Sam.	5.00
Bitterman, Theodore.	5.00	Loeb, J. Louis	5.00	Grossman Bros.	1.00
Brentano, August...	5.00	Ligonier		Hebrew Ladies' Aid Society	15.00
DeJong, Max	10.00	Hebrew Ladies' Benevolent Society..	10.00	Herz, A.	10.00
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Fine, K.	2.00	Jacobs, Eli	5.00	Less, Maurice	5.00
Gans & Co., I.	5.00	Jacobs, Irvin	5.00	*Levi, Simon.	
Goldberg, A. F.	5.00	Jacobs, M.	1.00	Levin Bros.	10.00
Goldman, M.	2.00	Jacobs, Meyer	5.00	Levy N. E.	5.00
Greenberg, M. B. ...	2.00	Loeser, Leo	5.00	Petersdorf, Sig.	3.00
Haas, R.	3.00	Mier State Bank ...	25.00	Rubin, Nathan M. ...	3.00
Hammer, Sol.	3.00	Selig, D. & M.	5.00	Schultz & Smith	2.00
Hebrew Ladies Benevolent Soc. ...	25.00	Selig, Joseph	5.00	Schwartz, H.	1.00
Heimann, Abraham,	5.00	*Straus, I. D.		Seligberger, Mrs. L. M.	2.00
Horn, E.	5.00	**Straus, Jacob.		Silberman, Louis ...	5.00
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Klyman Bros.	5.00	Mt. Vernon Temple Sisterhood	2.50	Hyman, Louis L.	5.00
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Mannheimer, R.	10.00	Portland		Hecht, Jos.	10.00
Newman, E. J.	1.00	Weiler, Morris	5.00	Davenport	
Paul, Ben	2.00	South Bend		Adler, E. P.	10.00
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Salm, Joe	1.00			Landauer, Moritz ..	5.00
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Shevitz, Mike	1.00			Moritz, Sol.	5.00
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Wolf, Nathan	1.00				
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Bear, Ben	5.00	Bernheim, B.	65.00	Pressburg, H. H. ...	1.00
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United Jewish		Bernheim, I. W.	50.00	J.	5.00
Philanthropies	250.00	Blum, S.	5.00	Simon, A. E.	10.00
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**Slimmer, A.		Council Jewish Women	5.00	Simon, Mr. and Mrs. Harry L.	5.00
Elma		Ehrmann, Hilmar ..	5.00	Simon, S.	5.00
Zeiner, Jacob	5.00	Flarsheim, A. B.	10.00	Donaldsonville	
Keokuk		Grabfelder, Mose ...	5.00	Netter, Adolphe	5.00
Weil, J. B.	5.00	Hirsch, Mrs. David, ..	5.00	Lafayette	
Oskaloosa		Hymman, Jacob	5.00	Abramson, N.	2.00
Rosenblatt, Aaron ..	5.00	Jacoby, Zach.	5.00	Monroe	
St. Louis City		Kaufman, Henry ...	5.00	Titcher, Chas.	5.00
Davidson Bros. Co., ..	25.00	Levy, Sol.	5.00	New Orleans	
Jewish Ladies' Aid Society	10.00	Liebman, H. R.	5.00	Blumenthal, Geo. ...	10.00
*Wise, Mrs. Chas.		Rauch, Rabbi Jos. ...	5.00	Gumbel, Henry E. ...	100.00
KANSAS		Sabel, M., Sons.	10.00	Jewish Charitable & Educational Fed.	479.00
Leavenworth		Sachs, Edward	5.00	Kohn, Joseph	5.00
Ettenson, Mrs. Hry., ..	5.00	Selligman, Alfred ...	5.00	*Newman, Mrs. Henry.	
Woolfe, B. B.	5.00	Sloss, Stanley E.	5.00	**Newman, Isidore.	
McPherson		Straus, Benj.	10.00	Pokorny, Mrs. Daye. ..	10.00
Strouse & Son, J. ...	5.00	Straus, Dr. E. C. ...	2.00	Strauss, Harry N. ...	5.00
Ogden		Straus, E. E.	5.00	St. Francisville	
Weichselbaum, Sam., ..	5.00	Maysville		Teutsch, R.	2.50
Salina		Merz, Mrs. A. L. ...	5.00	St. Rose	
Stiefel, Moses	5.00	Merz, Eugene	5.00	Levy, A.	5.00
Stiefel, Mrs. S.	5.00	Owensboro		Shreveport	
Wichita		Baer, L. D.	2.00	Bernstein, E. R.	20.00
Hess, A.	5.00	Dahl, Phillip	5.00	Federated Jewish Charities	10.00
KENTUCKY		Hirsch, Col. A.	10.00	MARYLAND	
Bowling Green		Levy, T. J.	5.00	Baltimore	
Cristal, Saml.	5.00	Rosenfeld, Mrs. A. ...	10.00	Adler, Simon C.	5.00
Nahn, Fred	5.00	Rosenfeld, Mrs. Silas	25.00	Adler, Mrs. S. J. ...	1.00
Nahn, Mrs. Saml.	5.00	Salinger, B.	1.00	Ash, Mrs. Harriet K., ..	5.00
Danville		**Shortell, J. D.		Baer, Gus.	1.00
Lyons, Samuel	10.00	Wittelschofer, G. J. ..	1.00	Benesch, Wm. M. ...	10.00
Lyons, Sam. & Hry., ..	5.00	Paducah		Bernheimer, Ferdinand	10.00
Henderson		Adis, I.	1.00	Burgunder, Mrs. H., ..	10.00
Bernstein, Benj.	1.00	Bright Brothers	3.00	Burk, Fried & Co. ...	5.00
Cohen, Joseph	2.00	Frank, L.	1.00	Castelberg, Henry ...	10.00
Franklin, Max	1.00	Friedman, Herman ...	15.00	Castelberg, Jos.	25.00
Fuchs, Harry	1.00	Herwitz, H.	2.00	Cohen-Adler Shoe Co. ..	10.00
Goldblatt, Abe	1.00	Junior Workers of Temple Sisterhood, ..	5.00	Cohen, Miss Bertha, ..	5.00
Heilbronner, M.	1.00	Keiler, John M.	10.00	Cohen, B. E.	5.00
Hymson, H. M.	2.00	Klein, Mrs. Annie ...	1.00	Cohen, I. Son	5.00
Levy, L. and H.	2.00	Levinger, Rabbi Lee J.	5.00	**Cohen, Mendes.	
Levy, M. M.	1.00	Livingston, M., & Co.	5.00	Cone, Dr. Sidney M., ..	5.00
Lieber, Albert	1.00	Loenthal, H. J.	1.00	Cone, Dr. Claribel. ...	5.00
Loeb, J.	1.00	Lookofsky, Ben.	1.00	Cone, Frederic W.	5.00
Mann, Aaron	2.50	Marcofsky, A.	1.00	Davidson, Isaac	5.00
Mayer, Mrs. S. B. ...	1.00	Michael & Bro., M., ..	10.00	Dealham, Sam.	5.00
Milner, J.	1.00	Rosenfeld, S.	1.00	Deiches, Wm.	5.00
Simon, Jake	1.00	Simon, Mrs. Mose ...	5.00	Eisenberg, Abraham, ..	10.00
		Steinfeld, Dr. M. ...	2.00	Engel, Jacob	10.00
		Ullman, Albert	2.00	Epstein, Jacob	25.00
		Victor, B.	1.00	Fader, A.	5.00
		Waldman, M.	1.00	Fox, Robert	2.00
		Wallerstein, H. & J., ..	5.00	Frank, Solomon	10.00
		Weil, Jesse	5.00	*Friedenwald, Hiram W.	
		Shelbyville			
		Samuel, Leopold ...	5.00		
		LOUISIANA			
		Abbeville			
		Sokoloski, L.	10.00		

*Life Member.

**Deceased Life Member.

Gans, Charles	5.00	Strauss, Emanuel ..	5.00	Worcester	
Goldenberg, Julius..	20.00	Strauss, Manes	2.00	Grodberg & Hirsch...	5.00
*Goldenberg, Julius		Strauss, Meyer	5.00		
M.		Strouse, Ben	10.00		
Goldenberg, Levi ...	10.00	**Strouse, Isaac.		MICHIGAN	
Goldenberg, Mrs. M.,	10.00	Strouse, Mrs. Ma-		Alma	
Goldschmid, Mrs. R.,	5.00	thilda	5.00	Pollasky, M.	5.00
Goldsmith, J. S. &		Strouse, M. I.	5.00		
Bro.	10.00	Thalheimer, Mr. and		Bay City	
Gomprecht &		Mrs. Saml.	10.00	Greenberg, K.	1.00
Benesch	5.00	Ulman, Nathan	5.00		
Gottschalk, Jos.	10.00	Van Leer, Milton...	5.00	*Charlotte	
Gottschalk, Levi	10.00	Walter, Moses R....	10.00	Vomberg, M.	5.00
Greenbaum, Daniel..	5.00	Weinberg, Abrah. I.,	10.00		
Greenbaum, Leon E.,	10.00	Weinberg, Mrs. Ce-		Detroit	
Greenbaum, Milton		cilia	5.00	Cohen, Sol. R.	5.00
D.	10.00	Weinberg, F.	1.00	Fechimer, H. M. ...	5.00
Greif, David L.	5.00	Wertheimer Bros. ...	5.00	Ginsburg, Bernard ..	5.00
Greif, Leonard	5.00	Westheimer, Milton		Goldberg, Isaac ...	10.00
Greif, Simon	5.00	F.	10.00	Goldman, A.	5.00
Halle, Isaac	5.00	Wiesenfeld, Jos. ...	5.00	Goldstein, H. Jos. ...	10.00
Halle, Meyer S.	5.00	Wyman, Maurice	5.00	Goldstein, Mrs. H.	
Halle, Moses	5.00			K.	10.00
Hamburger, Manes		Cumberland		Heavenrich, Sam'l ..	5.00
J.	5.00	Rosenbaum, Simon...	5.00	Helfman, Harry	5.00
Hanline Bros.	10.00	Rosenbaum, Susman.,	5.00	Horwitz, Harris	10.00
Hecht, Mrs. Alb. S.,	5.00			Kahn, Mrs. Albert..	10.00
Hecht, Emanuel	25.00	MASSACHUSETTS		Krolik, Henry A. ...	10.00
Hecht, Mrs. L. A. ...	25.00	Boston		Levy, Chas.	5.00
Hecht, N. I.	10.00	Agoos, L.	10.00	Levy, Mrs. Wm. K.,	5.00
Heller, Mrs. Florence		Agoos, S. L.	5.00	Marx, Mrs. Bertha	
Simon	5.00	Baer, Louis	10.00	I.	5.00
Hochschild, Max ...	10.00	Brandt, C.	3.00	Musliner, Louis S..	5.00
Hollander, M.	5.00	Broomfield, R.	5.00	Parish, Jos.	2.00
Hutzler, Mrs. David,	5.00	Fox, Isidor	5.00	Peritz, I.	5.00
Hutzler, I. D.	5.00	Frank, Meyer	10.00	Rosenfield, Monroe..	5.00
Katz, A. R.	10.00	Gold, Samuel	5.00	Rosenzweig, S. D. ..	5.00
Katz, Meier	5.00	Goodman, Mrs. Saml.,	5.00	Rothman, E. M.	5.00
Katz, Mrs. Zadock..	5.00	*Hecht, Mrs. Lina.		*Schloss, Seligman.	
*Kaufman, Henriette,		Hillson & Co., H. M.,	5.00	Siegel, Benjamin ...	5.00
Kaufmann, Louis, &		Hirshberg, A. S.	10.00	Sloman, Eugene H.,	10.00
Sons	5.00	Joseph, A.	5.00	Wineman, Andrew ...	5.00
Kemper, David	5.00	Kelley, Jas. E.	3.00	Wineman, Henry ...	5.00
Kerngood, Herman ..	10.00	*Kirstein, Louis E.		Wineman, L.	15.00
Koenigsberger, Mrs.		Koshland, A.	5.00	Wolfe, N.	5.00
Rosa	10.00	Koshland, J.	5.00		
Kohn, Benno	5.00	Levy, Ben	5.00	Grand Rapids	
Kohn, Louis B.	5.00	*Mayer, Richard.		United Jewish Wel-	
Kraus, Henry	5.00	Ratskesky, A. C. ...	5.00	fare Society	35.00
Lauchheimer, S. II.,	5.00	*Rawitzer, Fred.			
Lauer, Martin	5.00	Rawitzer, Wm.	10.00	Kalamazoo	
Lazarus, L.	5.00	Rosenbush, Al. A. ...	10.00	Desenberg, Mrs. B.	
Lazarus, Morton L.,	5.00	Scheinfeldt, Solomon,	10.00	L.	10.00
Lehman, Judah	5.00	Schooner, Jos. Y. ...	5.00		
Leopold, Isaac	5.00	Schwartz, H., & Co..	5.00	Lansing	
Levinson, S.	1.00	*Chuman, A.		Gerson, Jos.	10.00
Levy, Alfred	10.00	Silverman, Samuel ..	2.00	The Jewish Woman's	
Levy, Julius	5.00			Aid Society	5.00
Levy, Wm.	10.00	Brookline			
Macht, Ephraim	5.00	Audur, N. W.	5.00	Norway	
Mandelbaum, S.	10.00	Andrews, Julius ...	5.00	Ruwitich, Mina	5.00
Mendels, Solomon ...	10.00	Kaffenburgh, Mrs.			
Nathan, Milton	5.00	Isaac	5.00	Pontiac	
Nusbaum, Max	10.00	Salomon, Mrs. P. G.,	3.00	Heineman, S. E. ...	5.00
Oppenheim, Eli	10.00				
Oppenheim, I. M.	5.00	Chelsea		Saginaw	
Ottenheimer, Jos. ...	5.00	Rosenberg Bros.	1.00	Heavenrich, Max ...	5.00
Rayner, Albert W.,	5.00	Salter, M., & Sons ..	2.00		
*Rayner, Wm. S.				MINNESOTA	
*Reinhard, Saml. E.		Dorchester		Austin	
Rosenberg, Simon ...	5.00	Byer, Selik J.	5.00	Hirsh, Geo.	10.00
Rosenheim, H. & Son,	5.00				
Rosenthal, Samuel ..	10.00	Roxbury		Chisholm	
Rothholz Bros.	5.00	Van Noorden, E. ...	100.00	Chisholm Dry Goods	
Rothholz, J.	5.00			Co.	2.00
Rothschild, M.	5.00	Springfield		El Queeno Cigar Co.,	2.00
Rothschild, S.	10.00	Isenberg & Co., H..	10.00	Frisch, L. S.	3.00
Samuels, Morton ...	25.00	Waltham			
Schloss Bros. & Co.,	15.00	Bayard, Harris	5.00		
Selig, Mrs. Leon..	10.00				
Sonneborn, Henry ...	50.00				
Sonneborn, S. B.	25.00				

*Life Member.

**Deceased Life Member.

Groman, S. B.50	Blumenkranz, E. M.,	2.50	MISSISSIPPI	
Peck, Morris	1.00	Brin, Arthur	5.00	Brookhaven	
People's Depart-		Cohen, M. L.	5.00	Cohn, Louis	
ment Store	2.00	Cohen, M. S.	5.00	10.00	
Rubloff, S. W.	1.00	Conhaim, Louis ...	5.00	Columbus	
Sapero, S. & Sons..	5.00	Davis, H. J.	5.00	Isenberg Bros.	
Wain, Max	2.00	Davis, J. M.	10.00	2.00	
Wain, Sam	1.00	Eisendrath, J. M....	5.00	Kaufman Bros.	
Duluth		Eisler, Adolph	15.00	2.00	
Abrahamson, W. M.,	2.00	Fairfax Produce Co.,	5.00	Lewinson, S.	
Bergstein, L.	2.00	Friedman, David ...	5.00	1.00	
Billstein, Wm.	5.00	Friedman, John	10.00	Loeb, L.	
Casmir, Henry	2.00	Goldberg, A.	3.00	Loeb (Simon) & Bro.,	
Cook, Julius	5.00	Goldberg, Max J. ...	5.00	2.00	
Cook, Meyer J.	5.00	Green, H. H.	5.00	Rosenzweig, L.	
Freimuth, I.	10.00	Greenberg, Wm.	10.00	2.00	
Friedman, Ben	5.00	Gross, A. M.	5.00	Shapiro, L.	
Garon Brothers	3.00	Gross Bros.	10.00	1.50	
Garon, I.	1.50	Gruenberg, A. M. ..	5.00	Corinth	
Goldberg, Moses	2.00	Harpmann, J.	5.00	Brachstone, Sam. ..	
Gordon & Mogelson,	5.00	Hartman, J. H.	5.00	2.00	
Gross, Dr. S.	1.00	Heller, B.	5.00	Green, A. Mrs. J. H.,	
Josephs, H. Y.	5.00	Hillman and Stone..	5.00	2.00	
Klein, G. A.	3.00	Isaacs, M. M.	2.00	Kaufman, I.	
Kriss & Rose	3.00	Jacobs, B.	5.00	1.00	
Labowitz F.	2.00	Kantor, N.	5.00	Mechlenburger,	
Loeb, Louis S.	5.00	Katz Packing Co. ...	5.00	Mrs. M.	
Meyers, Chas. P.	5.00	Kayser & Co.	5.00	1.00	
Oreckovsky, J.	5.00	Kohen, Max A.	5.00	Rothschild, Mrs.	
Oreckovsky, J.	1.00	Kronick's	5.00	Sig.	
Polinsky, A. H.	2.50	Kurstin, M. A.	3.00	5.00	
Sattler, J. B.	5.00	Landy, D.	3.00	Warris, H.	
Selig, Leon J.	5.00	Levin Bros.	5.00	1.00	
Sher, B.	2.00	Markus, J.	2.00	Greenville	
Siegel, Jacob D.	2.00	Monasch Lithograph-	5.00	Abrams, B.	
Silberstein, B.	5.00	ing Co.	5.00	2.00	
Zalk, Louis	3.00	Moss, Chas.	5.00	Bergman, Howard ..	
Zalk, Max	5.00	Resler Bros.	5.00	1.00	
Zimmerman, I.	5.00	Ravinowitz, Max ...	1.00	Bergman, Louis	
Eveleth		Robitshek, Geo.	5.00	1.00	
Ellis, S. & H.	2.00	Robitshek, I. H.	5.00	Bergman, Morris	
Gluckstein, Joe	1.00	Robitshek, Jos.	5.00	5.00	
Goldberg Bros.	1.00	Robitshek, Solomon..	5.00	Cohn, H.	
Karlinsky, M.50	Rubin, I.	10.00	2.50	
Levant, Harry	1.00	Schanfeld, J. H.	2.00	Elkas, W. E.	
Masinter Brothers ..	1.00	Schneider, B. N.	5.00	1.00	
Mesberg, Geo.	2.00	Schulman, I.	2.00	Feiss, Sidney	
Perlman, H.	1.00	Sharp, S.	1.00	2.00	
Rabinowitz, H.	1.00	Silberman, C. II....	5.00	Fletcher, L.	
Shanedding, Isadore,	1.00	Snattinger, M.	10.00	2.00	
Shapiro, Max	1.00	Stromberg, A., & Co.,	5.00	Goldstein, M.	
Siegl, Sam	1.00	Stromberg, George ...	5.00	1.00	
Hibbing		Taussig, Sigmund...	5.00	Goldstein, Nathan ..	
Bloom, Hy.	3.00	Toretzky, A.	2.00	1.00	
Bubley, Ed.	1.00	Weil, Isaac, & Sons,	10.00	Johl, A. L.	
Cohen, Mrs. S.	1.00	Weiskopf, Henry ...	5.00	2.00	
Edelstein, B. H.	1.00	Weisman, Wm.	5.00	Loeb Charles	
Gusse, Rev. R.	1.00	Woolpy, J. H.	5.00	2.00	
Hallock, Chas.	2.00	St. Paul		Moysse, F. L.	
Keller, Moritz	2.00	Federation of Jew-		2.00	
Levinson, S.	1.00	ish Charities		10.00	
Lippman, B. M.	3.00	Virginia		Riteman, Mrs L. N.,	
Mikes, L. H.	1.00	Garon, J. H.	1.00	1.00	
Nides Bros.	3.00	Kenner, A.	1.00	Romansky, J.	
Osherman, M. E.	3.00	Latz Bros.	2.00	2.00	
Rogalsky, M.	2.00	Levin, B. D.	1.00	Rosenfeld, E.	
Rosenberg Bros.	1.50	Lippman, Sam.	2.00	2.00	
Sachs, Louis	1.00	Mesberg, John	2.00	Rosenstock, M.	
Woolfan, E. S.	1.00	Milavetz, Ben	1.00	1.00	
Minneapolis		Milavetz, S.	1.00	Schwartz, H.	
Adelsheim, E.	5.00	Ostrow, Chas.	1.00	1.00	
Bear, F. B.	2.50	Roman, Joseph	2.50	Scott, Dr. Saul L..	
Bearman Bros.	10.00	Shanedding, Julius ..	3.00	2.50	
Bearman Fruit Co..	5.00	Shanedding, Morris ..	1.00	Solomon, I.	
		Simon & Schibel ...	3.00	1.00	
		Walt, D.	1.00	Solomon, M. L.	
		Wilk, M. L.	1.00	2.00	
				Steiner, A. L.	
				1.00	
				Weinberg, A.	
				1.00	
				Weinberg, Dave	
				1.00	
				Greenwood	
				Blumenthal, L.	
				1.00	
				Davidson, Mrs.	
				.50	
				Davidson, Simon	
				1.00	
				Garlove, B.	
				1.00	
				Gidnitz, J.	
				1.00	
				Goodman, F.	
				1.50	
				Herman, R.	
				2.00	
				Kantor, J.	
				2.00	
				Peltz, H.	
				1.00	
				Silver, Abe	
				1.00	
				Smith Bros.	
				2.00	
				Stein, I.	
				1.00	
				Stein, S. J.	
				1.00	
				Stern, Sam.	
				1.00	
				Stern, Sol.	
				1.00	
				Weiler, A.	
				2.00	
				Weiner, L.	
				1.00	
				Jackson	
				Ascher, Joseph	
				2.50	
				Botnick, H.	
				1.00	
				Cohen, M.	
				1.00	
				Cornblatt, A.	
				1.00	
				Dreyfus, I.	
				1.00	
				Dreyfus, Sol.	
				2.00	

*Life Member.

**Deceased Life Member.

Feibelman, Julian ..	1.00
Harris, B.	1.00
Lehman, I.	2.00
Lewis, M. A.	2.00
Orkin, A. J.	2.00
Schwartz, A. H.	1.00

Meridian

Loeb A.	5.00
Lyon, A. J.	5.00
Meyer, Joe	2.50
Moskovitz, A.	5.00
Threefoot Bros. & Co.	5.00
Threefoot, H. M. ..	10.00
Threefoot, K.	10.00
Wellhouse, Leo	5.00
Winner, Leo	5.00

Natchez

**Frank, Henry.	
Frank, Mrs. Henry..	15.00
Viener, Harry	20.00
Zerkowsky, Isaac ..	5.00

Vicksburg

Baer, Leon	2.00
Baer, Sam.	5.00
Bloom, Lewis	5.00
Bock, David	5.00
Brown, Sam., Jr. ...	1.00
Feder, D.	1.00
Fried, Mrs. Sol.	2.00
Goodman, Leon	1.00
Gotthelf, H. G.	2.00
Hirsch, Lee	1.00
Hirsh, J.	5.00
Isaacs, Max	1.00
Kory, Rev. Sol. L. ..	2.50
Ladies' Hebrew Benevolent Ass'n.	10.00
Leyens, Lewis	2.00
Marcus, Samuel	1.00
Rose, Mrs. Adolph ..	5.00
Schlesinger, Wm. ...	1.00
Simmons, J.	1.00
Sussman, S.	1.00
Switzer, L. L.	2.00
Ullman, A.	1.00
Warren, Ben.	1.00
Weiner, Mrs. Max ..	1.00

West Point

Cohen, J. A.	1.00
Frenkel, A. B.	2.00
Frenkel, Mrs. E.	1.00
Rosenfeld, S. O.	1.00

Yazoo City

Wise, H.	10.00
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MISSOURI**Kansas City**

Benjamin, Alfred ..	50.00
Benjamin, Alfred ..	
and Fanny E.	5.00
Benjamin, David ..	50.00
Federation of Jewish Charities	250.00
Levy, Family of Isaac	10.00

Louisiana

Michael Brothers...	5.00
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St. Joseph

Block, Mrs. Fannie,	10.00
Ehrlich, Wm. H. ...	5.00

Federated Jewish Charities	100.00
*Hirsch, Sol.	
Schloss, M. A.	3.00
Siegel, Lewis	5.00
**Westheimer, Mr. and Mrs. Ferd.	
**Westheimer, Saml.	

St. Louis

Abell, M. W.	5.00
Ackerman, Leopold..	10.00
Aloe, Louis P.	10.00
Baer, J. A.	10.00
Baer, Sigmond	10.00
Bry, Nathan	10.00
Cohen, L. J.	10.00
*Cohn, I. H.	
Drey, Mrs. A. L.	5.00
Eiseman, David	5.00
Eiseman, Fred.	5.00
Eiseman, R. S.	5.00
Emanuel, E. R.	5.00
Epstein, J. I.	5.00
Fischlowitz, Mrs. Isidore	5.00
Frohlichstein, S. H.,	5.00
Fuller, Aaron	60.00
Furth, Moe	5.00
Glaser, Julius	10.00
Goldman, Alvin D. ...	10.00
Goldman, I.	10.00
Goldman, M.	10.00
Greensfelder, Bernard	10.00
Greenspon, Jos., & Son	5.00
Harris, Ben.	25.00
Hasgall, S.	5.00
Hirschhorn, Lewis ..	5.00
Hoffman, Morris	5.00
Husch, Herman	5.00
Isaacs, John A.	5.00
Kaminer, Mrs. Pauline	10.00
Landau, A.	25.00
Lesser, Harry	10.00
Levis, Leo	10.00
Lippman, Jos. M.	5.00
Littman, M.	10.00
Loth, Jacob	5.00
May, Morton J.	10.00
Mayer, G. F.	5.00
Mayer, Herman	5.00
Mayer, Max J.	5.00
Nathan, Emil	10.00
Rice, A. J.	5.00
Rice, Henry	5.00
**Rice, Jonathan. Rothschild, Bros.' Hat Co.	5.00
Schoen, Mrs. I. L.	5.00
Schwab, Leon J.	5.00
Seelig, S.	5.00
Shoenberg, Col. M. ...	25.00
Shroder, S. W.	5.00
Singer, Adolph	5.00
Sommers, David	10.00
**Stix, C. A.	
Stix, Ernest W.	10.00
Straus, Mrs. Hannah,	10.00
Swope, Meier	5.00
Thal, Gus	5.00
Thal, Robert	5.00
Treuman, Paul	5.00
Waldheim, A.	10.00
Weil, Max	5.00
Wolff, Clara A.	5.00
Wolff, E. H.	10.00

Tipton

Cohn, Rosalie	5.00
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MONTANA**Butte**

Linz, Mose	5.00
Meyer, Wm.	5.00
Oppenheimer, J. E. ...	100.00
Wein, J. H.	5.00

Great Falls

Grant, Mr. and Mrs. Bertram	10.00
Wertheim, Nathan...	10.00

Helena

Heller, Robert	5.00
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Missoula

Leiser, Miss Esther,	5.00
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NEBRASKA**Lincoln**

Friend, Morris	10.00
Gold, Wm.	5.00
Mayer, Chas.	5.00
Mayer, Henry L.	5.00
Mayer, Simon D.	5.00
Pepperberg Julius ..	5.00
Simon, Ben.	5.00
Weil, Morris	10.00

Omaha

Gluck, Israel	15.00
Katleman, C. C.	5.00
Kirschbaum & Sons,	10.00
Levy, M.	10.00
Rosenthal, B. & H.,	10.00

NEVADA**Reno**

Wald, H.	5.00
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NEW JERSEY**Atlantic City**

Hanstein, Samuel ..	10.00
Hilman, Joel	10.00

Belmar

Strauss, Mrs. B.	5.00
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East Orange

Back, Albert	5.00
Dimond, A. J.	10.00

Elizabeth

Berman, Selig	5.00
David, Abe J.	5.00

Newark

Altmayer, Lawrence,	5.00
Anspach, Eugene ...	5.00
Aronson, Louis V. ...	5.00
Augenblick, Meyer...	5.00
Bachman, Henry	5.00
Bamberger, Louis ...	120.00
*Basch, Charles J.	
Berla, Amzi	5.00
Blau, Edward	5.00
Bornstein, N. A.	5.00
Constam, J.	5.00
Danzis, M.	10.00
Davis, Mortimer	10.00
Dillenberg, S. S. ...	5.00
Epstein, Dr. H. B. ..	5.00

*Life Member.

**Deceased Life Member.

Feist & Feist	5.00	Orange		Herschkowitz, P. ...	1.00
Feldmann, Dr. Max..	5.00	Brentano, Mrs.		Hessberg, Albert ...	10.00
Foster, Rev. Sol....	10.00	Fredericka	5.00	Hessberg, Saml.	25.00
Friedman, Louis L. .	10.00	Engel, Isidor	10.00	Hessberg, Mrs. Sam.,	25.00
Fuld, Felix	25.00	Klauber, Alfred	5.00	Hirschberg & Fried-	
Goetz, Jos.	20.00	Roth & Co., Inc.	10.00	man	3.00
Goldsmith, Leo	5.00	Spingarn, Harry R....	5.00	Hydeman, S. M.	5.00
Gries, Aaron	5.00			Kantrowitz, Morris..	10.00
Groedel, Theodore ..	5.00	Paterson		Larner, S. H.	2.00
Hammerschlag, N. . .	5.00	Basch, Isaac	10.00	Lesser, Wm.	10.00
Hannoch, H. J.	5.00	Fabian, Jacob	5.00	Mandelbaum, Meyer	
nieller, Rudolph ...	5.00	Holzman Silk Mfg.		J.	3.00
Hertz, Max	25.00	Co.	5.00	Mann Brothers	5.00
Hood, Chas.	10.00	Kitay, H. B.	5.00	Mann, Benj. A.	5.00
Ising, Oscar	10.00	Rogowski, M. L.	5.00	Mann, Lester	5.00
Jay, Fred.	5.00	Simon & Cohn	5.00	Mann, Milton	5.00
Jay, Leopold	5.00			Markowitz, D.	1.00
Kaltenbacher, Jos. .	5.00	Perth Amboy		Mendel, Max	5.00
Kamm, Louis	10.00	Goldberger, Leo	5.00	Mendleson's Sons,	
Kaufherr & Co.	10.00	Wurtzel, Max	10.00	A.	10.00
Kaufherr, Isidore ..	5.00			Mendleson, Jerome..	25.00
Koch, Julius	5.00	Phillipsburg		Mendleson, Leon	5.00
Krimke, Philip	10.00	Nie, Miss Alice E....	5.00	Miller Bros.	5.00
Kussy, Herman	5.00			Muhlfelder & Ilch..	10.00
Kussy, Meyer	10.00	Ridgewood		Muhlfelder, Jonas ..	5.00
Kussy, Nathan	5.00	Dreyfus, Fred. T. ...	2.00	Neuman, Dr. L. H. ...	5.00
Leavitt, A. B.	5.00			Nusbaum, Jos.	5.00
Lehman, Wm. E.	25.00	Somerville		Oppenheim, L. W. ...	5.00
Lehman, Wm. L. &		Hellman, Israel	5.00	Oppenheim, Wm. L.,	5.00
Jerome	10.00	Mack, Mrs. Louise C.,	5.00	*Rosendale, S. W.	
Levi, Rudolph	5.00			Sonnenfeld, S. T. ..	5.00
Lewis, A. L.	5.00	Warrenville		Sporborg, Mrs. Henry	
Lewis, Bernard	5.00	Hofheimer, Mr. and		J.	5.00
Lindeman, Philip ...	10.00	Mrs. A.	10.00	Steeffel, Mrs. Jos. L.,	20.00
Livwright, Frank S..	10.00			Stern, Chas. M.	5.00
Lippman, Louis	5.00	NEW MEXICO		Strasser, I. M.	5.00
Loewenberg Co.	5.00	Albuquerque		Thanhauser, Mrs. F.	
Marx, Dr. Max	5.00	Ilfeld, Louis	5.00	L.	5.00
Maybaum, Charles ..	5.00	Ilfeld, Noa	5.00	Waldman Bros.	10.00
Mayer, Adolf	25.00	Nordhaus, Max	25.00	Waldman, L. I.	10.00
Mendel, Wm.	5.00	Schweizer, Herman..	5.00		
Meyer, Aaron	5.00	Clayton		Amsterdam	
Meyer, Jacob	10.00	Isaacs, Robt. W. ...	5.00	Adler, J.	5.00
Meyer, Joseph E. . .	10.00	Cuba		Behr, O. M. & S. M.,	5.00
Miller, Bernard	10.00	Eichwald, A.	5.00	Holzheimer, S.	5.00
Myers, Charles M. ...	5.00	Las Vegas		Lichtman, B. H.	5.00
Myers, Wm. L.	5.00	Ilfeld, Charles	5.00	Mark's Sons, A.	10.00
Neu, Leopold	5.00	East Las Vegas		Salmon, Carl S.	5.00
Osterweil, D.	5.00	Winternitz, D.	5.00	Schaffer, S.	2.00
Osterweil, Mrs.		Roswell		Straus, David,	5.00
Sidney	5.00	Jaffa, Mrs. Nathan..	5.00	Wagenheim, J. L. ..	5.00
Parsonnett, Dr. Vic-		Santa Fe			
tor	10.00	Hersch, Mrs. Jos....	5.00	Auburn	
Phillips, Arthur	5.00			Marshall, L.	5.00
Plaut, Louis	10.00	NEW YORK			
Plaut, Moses	5.00	Albany		Binghamton	
Rachlin, Morris	5.00	Barnet, Wm.	25.00	Hirschmann, Sig-	
Rich, Leopold	5.00	Blatner, Jacob M. ..	5.00	mund J.	5.00
Rich, Leopold	5.00	Blatner, S. H.	5.00		
Rothschild, A.	25.00	Congregation Beth		Brooklyn	
Salzman, Nathan	5.00	Emeth	25.00	Blum, Edw. C.	20.00
Scheck Advertising		Council of Jewish		Franks, H. S.	2.00
Agency	5.00	Women	5.00	Jaffee, L. J.	10.00
*Schlesinger, Louis.		De Beer, Jac. & Son,	10.00	Joachim, Chas. J....	10.00
Schlesinger, Louis ...	100.00	Friedman, J. S.	5.00	*Kalvin, Mrs. Henry M.	
Schloss, Betty	10.00	Fuld, Franklin B. ..	5.00	May, Daniel	1.00
Schloss, Saul	5.00	Hatch, Stephen V. ..	5.00		
Schnuerer, Alfred ...	10.00			Buffalo	
Schwartz, Jacob L. . .	10.00			Adler, H.	2.00
Sichel, Moses	10.00			Altman, Edw. H.	5.00
Sommer, Harry F. . .	25.00			Aronson, M.	5.00
Stein, Leo	15.00			Bergman, Wolf	5.00
Steiner, Herman	5.00			Block, Jos.	10.00
Steinhardt, G.	10.00			Block, Mrs. Jos.	10.00
Stern, Bernard	5.00			Block, Leo	5.00
Straus, Mrs. Fred ..	5.00			Block, Max	5.00
*Straus, Isaac T.				Boasberg, Emanuel..	5.00
Straus & Sons, M. ...	15.00			Bock, Chas.	5.00
Strauss, Mrs. B.	5.00			Bock, M.	5.00
Sugarman, Ben. J. ...	5.00				
Sugarman, Jos. J. ...	5.00				
Uhry, Emil	5.00				

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Brizdle, J. M.	3.00	Warner, Eugene	25.00	Adler's Sons, Chas...	10.00
Brown, S. M.	5.00	Warner, Mrs. Eug..	10.00	Adler, Max	5.00
Buxbaum, L.	5.00	Warner, John R.	5.00	Alexander, Leo	5.00
Cohen, Sol.	10.00	Warner, Louis E. ..	5.00	Armstrong, Paul ...	5.00
Coplon, D. H.	5.00	Warner, R. J.	5.00	Aronson, P. N.	10.00
Coplon, Joseph	5.00	Weil, David	5.00	*Bamberger, Wm.	
Coplon, Mrs. Rosa ..	5.00	Weill, Louis	5.00	Beer, Mrs. Julius ...	10.00
Cristall, S.	5.00	Wile, Herman	5.00	Beller, Mr. and Mrs.	
Davis, J. L.	10.00	Wile, Myer	10.00	A.	10.00
Eckstein, Chas.	10.00	*Winkler, Mrs. R. S.		Benjamin, Eugene S.,	10.00
Eckstein, Ignatz ...	10.00	Winters, A.	15.00	Benjamin, M. W. ...	10.00
Elias, Gabriel	10.00	Wittman, Hugo	10.00	Berliner, S.	5.00
Ellis, David	5.00	Zolte, H.	2.00	Bernheim, Isaac ...	5.00
Falk, E. L.	5.00			*Bernheimer, Miss	
Fleischmann, Simon,	5.00			Rosie.	
Gintzler, H.	5.00	Delhi		Bernheimer, Miss	
Given, I. S.	10.00	Stern, Aaron	5.00	Rosie	100.00
Goodman & Roth-				Berolzheimer, Emil.,	25.00
schild	5.00	Depew		Bijur, Abraham	10.00
Greentree, Julius ..	10.00	Hofeller, Julius ...	10.00	Bijur, Nathan	10.00
Guggenheimer, M. C.,	5.00			Bing, Mr. and	
Gunzberg, B. S.	5.00	East Elmhurst		Mrs. A. M.	10.00
Harris, I. E.	5.00	Rosenberg, Children		Bloomingdale,	
Harris, R.	5.00	of C. C.	25.00	Hiram C.	10.00
Harris, Saml. J. ...	5.00			Bloomingdale, Mrs.	
Harriton, Harry	5.00	Elmira		J. B.	10.00
Hayman, M., & Co.,	5.00	Council Jewish Wo-		Blum, Jos. A.	10.00
Himmel, N. P.	10.00	men	10.00	*Blumenthal, Geo.	
Himmel, Saul,	10.00	Friendly, M. H.	5.00	Blumgart, Louis	5.00
Hirsh, Ben	5.00	Lande, Dr. Abraham,	5.00	Bookman, Mrs. Jacob,	10.00
Hochstetter, E. G.,	5.00	Rosenbaum, H. L. ...	5.00	Brand, Herman	5.00
Hofeller, Eli D.	10.00	Tepper Bros.	10.00	Bowsky, Louis	5.00
*Hofeller, Eugene D.,	5.00	Far Rockaway		Brill, I.	5.00
Hofeller, Eugene D.,	5.00	Eiseman, Mrs. Sam,	5.00	Brock, Henry J.	10.00
*Hofeller, Theo.				Buchman, Julius	10.00
Hofeller, Theo.	10.00	Gloversville		*Budge, Henry.	
*Hofeller, Mrs. Theo.	10.00	Aaron, Albert	5.00	Burgauer, Sam'l ...	10.00
Hofeller, Mrs. Theo.,	10.00	Antevil, R.	2.00	Buttenwieser, Jos. L.,	10.00
Hyman, D.	5.00	Bachner-Moses-Louis		Campe, Emanuel N.,	5.00
Jacobson, S.	5.00	(Co.	25.00	Centennial Lodge,	
Jandori, L. R.	10.00	Bondy, R.	1.00	No. 763, F. & A.	
Jellinek, Irwin H. ...	4.00	Brigger, H.	2.00	M.	10.00
*Joseph, J. G.		Heiman, I.	2.00	Cohen, Joseph H. ...	25.00
Kauffman, Dr. L. ...	10.00	Horwitz & Arbib ...	10.00	Cohen, Max	20.00
Kavinoky, Dr. S. ...	5.00	Kennedy, Dr. M. ...	1.00	Cohen, Solis	20.00
Keiser, August	5.00	Klein, August	25.00	Cohn, Salo	5.00
Kropman & Green-		Klopot, Adolph	5.00	Colman, Chas. A. ...	10.00
berg	5.00	Labenheim, A. J., ...	5.00	Conheim, Herman ...	10.00
Levi, E.	10.00	Lauterstein, Mrs. J.		*Cohen, Moses.	
Levin, G. S.	5.00	H.	5.00	Cowen, Moses	10.00
Lewin, Marcus	5.00	Littauer, Lucius N.,	100.00	Cronbach, Rabbi	
Loeser, Leonard W.,	5.00	Mendel, J. W.	5.00	Abraham	5.00
Loeser, Sidney A. ...	5.00	Moses, Isaac	5.00	Danenbaum, Chas. ...	5.00
Maisel, Louis	5.00	Moses, Ralph A. ...	10.00	De Boer, David H. ...	5.00
Marcus, M. M.	5.00	Nelson, A.	5.00	Dreyfuss, Ludwig ..	10.00
Meyers, Louis	5.00	Rothschild, Saml. ...	10.00	Eckstein, Henry J. ...	10.00
Meyers, Napoleon ..	2.00	Sackheim, P. I. ...	2.00	Einstein, Isaac D. ...	5.00
Morrison, Sol.	5.00	Sanger, M.	2.00	Einstein, Julius	10.00
Oppenheim, W. H. ...	10.00	Shine, J. M.	3.00	Eiseman, Mrs. Sam,	5.00
Oppenheimer, Na-		Greenport, L. I.		Enelow, Rev. Dr.	
than	10.00	Levine Brothers	5.00	H. G.	10.00
P.	5.00			Ernstberger, Abraham,	70.00
Polkin, Daniel	5.00	Herkimer		Esberg, A. J.	10.00
Roblin, Harry	5.00	Schermer, Benj.	5.00	Felsenheld, E.	10.00
Rothschild, Leo ...	10.00	Schermer, Miss Fran-		Fischman, Wm.	10.00
Saperston, W. W. ...	10.00	ces	1.00	Fleischer, Nathan ..	5.00
Schuman, Wm.	5.00	Schermer, Mrs.		Fleischman, Saml. ...	10.00
Schwartz, Jerome L.,	2.00	Louis	2.00	Fleishman, Marco ...	10.00
Setel, I.	2.00			Frank Bros.	5.00
Shroder, Milton	5.00	Kingston		Frank, Jos.	10.00
Slotkin, Nathan	5.00	Rice, A.	5.00	Frank, Wm. C.	10.00
Spangenthal, A.	5.00	Newburgh		Frankel, D. J.	5.00
Steigerwald, Nathan,	5.00	Stroock, Jos.	10.00	Friedman, Sol., &	
Stovroff, Max	5.00			Co.	10.00
Ullman, Emanuel ...	10.00	New Rochelle		Fuerst, Albert F. ...	5.00
Ullman, Dr. Julius..	5.00	Ladenburger, Theo.,	10.00	Fuerst, W. F.	5.00
Ullman, Leopold ...	10.00	*Ladenburger, Mrs. Theo.		Gans, Milton	10.00
Wallach, Chas.	5.00			Glazier, Mrs. S. W.,	25.00
Warner, A. B.	25.00			Goldberg, David	3.00
				Goldberg, Isaac	10.00

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Goldberger, S. L.	5.00	*Leon, Maurice.		Sachs, Harry	25.00
Goldsmith, Fred.	20.00	Leventritt, David	10.00	Sachs, Samuel	25.00
Goldsmith, James A.	10.00	Levi, Mrs. Leo N.	5.00	Sadowsky, Mrs. and	
Goodhart, Howard	10.00	Levine, Edmund J.	10.00	Mrs. R.	25.00
*Goodhart, Philip J.		Levor, Gustav	10.00	Saks, Isadore	5.00
Goodman, A.	5.00	Levy, Albert L.	10.00	*Salomon, Wm.	
Goodman, Edwin	10.00	Levy, Charles	5.00	Samuelson, Jacob	5.00
Gottheil, Mrs. Paul.	10.00	Levy, Ephraim B.	5.00	Schafer, Samuel M.	10.00
Gotthelf, Master Edw.		Levy, Ernest	10.00	Schaffner, Abe	5.00
B.	5.00	Levy, Felix H.	10.00	Schiff, Isaac L.	5.00
Greenhut, J. B.	100.00	Levy, Geo. S.	10.00	Schiff, Jacob H.	100.00
Grossman, Emil	5.00	Levy, Sylvan	5.00	Schiff, Mortimer L.	100.00
*Guggenheim, Murry.		Levy, Samuel H.	25.00	Schiffer, Jack W.	35.00
*Guggenheim, Wm.		*Lewisoohn, Adolph	10.00	Schoenfeld, David	35.00
Guinzburg, Col., and		Lewisohn, The		Schoenfeld, Mrs.	
Mrs. H. A.	25.00	Misses A. and I.	25.00	David	5.00
*Hays, Daniel P.		Lewisohn, Sam. A.	25.00	Scholle, Melville J.	5.00
Heavenrich, Mr.		Liebmann, Chas.	5.00	Seasongood, A. J.	10.00
and Mrs. Julius	2.00	Liebmann, Walt. H.	10.00	Seligman, Mrs. De-	
Hecht, Herman	5.00	*Lipper, Arthur.		Witt J.	5.00
Heimann, Julius	5.00	Lipper, Clara Behal,	10.00	Seligman, E. R. A.	5.00
*Heinsheimer, Alfred		Loeb, Louis	10.00	Seligman, Jefferson,	25.00
M.		Loewenstein, Her-		Shaff, Carl	25.00
Heller, L., & Sons.	10.00	man	5.00	Shainwald, Ralph L.	20.00
Hendricks, Mrs. Chas.	10.00	Lorsch, Henry	10.00	Shapiro, H.	25.00
*Hermann, Ferdinand.		*Louchheim, Harry F.		Shiman, David	20.00
Herrmann, Arnold.	10.00	**Mack, Jacob W.		Shoenberg, L. D.	25.00
Heyman, Saml.	10.00	Mack, Marc H.	10.00	Shrier, Samuel	5.00
Hilder, Moritz	25.00	Mandel, Jacob L.	5.00	Sicher, Dudley D.	10.00
Hirsch, Chas. J.	10.00	Manilla, Benj.	25.00	*Sidenberg, G.	
Hirsch, Walter A.	25.00	Marcase, A. J.	5.00	Sidenberg, Henry	5.00
Hirsch, Jacob	10.00	Marks, Sigmund	5.00	Sidenberg, Mr. and	
*Hoffheimer, Nathan.		*Marshall, Louis.		Mrs. Richard	10.00
Holzman, Ascher	10.00	Marshall, Louis	100.00	Simon, A. L. & L. L.	5.00
Holzman, S. L.	10.00	Mautner, Julius	10.00	Simon & Co., Frank-	
Horkheimer, Ber-		Mayer, B.	25.00	lin	5.00
thold, S.	5.00	Mayer, Max W.	10.00	Simon, R. E.	10.00
*Hyman, D. M.		Mayer, Otto L.	10.00	Simons, Isaac	5.00
Ikelheimer, Ida	5.00	Meltzer, M. C.	10.00	Sloss, A. M.	10.00
Iserson, A. S.	5.00	Mendelsohn, Sigmund,	10.00	Solomon, Miss	
Israel, Leon	200.00	Meyer, D. F.	10.00	Camille	5.00
Jacobs, Maurice R.	10.00	Meyer, Harrison D.	20.00	Sommerich, Edwin.	5.00
Jacobson, Henry H.	10.00	*Meyer, Wm.		Sondheim, Max	10.00
Janowitz, Julius	25.00	Miller, Nathan J.	25.00	Sonneborn, Moses S.	5.00
Jellenik, Felix	10.00	Modry, I.	3.00	Spiegelberg, Willi	10.00
Kahn, Louis	5.00	*Morganstern, Albert		Steiner, David	10.00
Katz, Eugene	50.00	G.		Steiner, Jos., & Bro.	10.00
*Kaufman, Julius	10.00	M rganstern, Al-		Steiner, Saml. S.	30.00
*Kaufmann, B.		bert G.	5.00	Stern, Albert	10.00
Kaufmann, B.	25.00	Morgenthau, Henry,	10.00	Stern, Benjamin	10.00
Kaufmann, H. M.	25.00	Moses, D. K.	10.00	Stern, Leopold	25.00
Kaufmann, Mrs.		Moses, Mrs. E.	5.00	Stern, Meyer	10.00
Herbert M.	10.00	Moses, Rev. Isaac S.	5.00	Stirn, Nathan B.	35.00
Kaufmann, Julius	10.00	Myers, Nathaniel	10.00	Stern, N. J.	5.00
*Kayser, Julius		Naumburg, Elkan	50.00	Sterne, L. H.	10.00
Kayser, Julius	10.00	Neuburger, Dr.		Stiefel, Mrs. Saml.	5.00
Klein, D. Emil	10.00	J. B.	5.00	Straus, A. D.	10.00
Klein, Milton M.	10.00	Newberger, Alfr. H.	10.00	Straus, Percy S.	50.00
Klein, William	20.00	Nordlinger, E. S.	10.00	Strauss, Charles	25.00
Kleinert, Mrs. Isaac		Ochs, Adolph S.	25.00	Strauss, David R.	10.00
B.	5.00	Oppenheim, Mrs.		Strauss, Ignatius	5.00
Klingenstein, Mr.		Laurent	5.00	Strauss, Martin	10.00
and Mrs. Chas.	10.00	Oppenheimer, Z. H.	10.00	Stroock, Louis S.	5.00
Kohlman, Charles	10.00	Ottinger, Marx	20.00	Stroock, Mark E.	15.00
Kohnstamm, Leo,		Peteris, Siegfried	10.00	Stroock, Robt. Louis,	10.00
Edw. & Jos.	50.00	Pollak, Chas. M.	10.00	Strouse, Mrs. Eli.	2.00
*Krauskopf, Mary G.		Posner, Louis	10.00	Sulzberger, Cyrus	5.00
Krauskopf, Nathan.	100.00	Reiter, Leon M.	5.00	Sutro, Lionel	5.00
Krieger, Louis	5.00	Rich, M. P.	5.00	Swope, J. L.	5.00
Kuhn, Arthur K.	100.00	Rich, Mrs. Matilda.	10.00	Sylvester, Jas.	10.00
Lamport, S. C.	25.00	Robison, G.	10.00	Temple Beth-El	10.00
Lang, Gabe	5.00	Robison, Sylvan	10.00	Toch, Henry M.	5.00
Lauterbach, Edw.	5.00	Rogers, M. H.	5.00	Toch, Maximilian.	10.00
Lebach, Mrs.		Rosalsky, Otto A.	10.00	Tuska, Benjamin	10.00
Stuart J.	5.00	Rosenbaum, Arthur		Ulmann, C. J.	10.00
Lehman, Allan S.	10.00	A.	10.00	Unger, Mrs. H. J.	10.00
Lehman, Mr. and		Rosenbaum, Hry. J.	25.00	Van Raalte, Z.	25.00
Mrs. Arthur	25.00	Rosenbaum, Selig	25.00	Veit, B.	5.00
Lehman, Herbert H.	10.00	Rossbach, Jacob	10.00	Vollter, A.	5.00
Lehman, Hon. Irv'g.	25.00	Rothschild, Louis	10.00	Vorhaus, J., & Sons.	5.00
Lehman, Mrs.		Rothschild, Louis F.	10.00	Vorhaus, L. J.	5.00
Mayer	25.00	Rothschild, Mrs. Wm.	5.00	Wallach, Moses	10.00
*Lehman, Meyer H.		Rubin, Edward	10.00	*Warburg, Felix M.	

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Warburg, Felix M., 100.00	**Lowenthal, M.	Oberdorfer, M. L. ... 10.00
*Warburg, Paul M.	Lowenthal, Max, & Sons 25.00	Rosenbloom's Sons, Simon 10.00
Weil, Dr. Isaac.... 5.00	Marine, Samuel 2.00	Rubinstein, A. 5.00
Weinberg, A. 10.00	Meyer, Morris 5.00	Rubin, Wm. 10.00
Werner, Adolph 10.00	Meyers, M. M. 5.00	Shorpi, S. 5.00
*Wertheim, Jacob. 25.00	Meyers, Walter S. ... 5.00	Sporborg, W. L. 5.00
Wile, Edwin W. 10.00	*Michaels, Henry 10.00	Stolz, Ben 5.00
Wimpfheimer, H. E., 25.00	*Michaels, Jos. 20.00	Thalheimer, G. 25.00
Wise, Joseph H. ... 6.50	Miller, Wm. 10.00	
Wohlfarth, Mrs.	Present, Emanuel 2.00	
Fannie M. 10.00	Present, Morris 5.00	Troy
Wolfe, S. Herbert ... 5.00	Present, Philip 5.00	Gross, Henry 5.00
Wolff, Mrs. Lewis S., 10.00	Robinson, Harry L. ... 5.00	
Wolff, Wm. E. 5.00	Rosenberg, Edw. 5.00	Yonkers
*Wollman, Henry.	Rosenberg, Jacob G., 5.00	Freudenheim, Morris, 10.00
*Wollman, Wm. J.	Rosenberg, Mrs.	
Wollman, Wm. J. ... 25.00	Herman 5.00	
*Woolf, Morris L.	Rosenthal, Jos. W. ... 10.00	
Worms, Mrs. Sidney, 5.00	Simon, Jos. 5.00	
Yunker, Herman 10.00	Soble, Dr. N. W. 10.00	
Zeckendorf, Louis ... 5.00	Solomon, Saml. L. ... 5.00	
	Solomon, Sol. 5.00	
Niagara Falls	*Stein, Simon N.	
*Silberberg, Bros. ... 5.00	Stern, Arthur L. 10.00	
*Silberberg, Bertha.	Stern, Henry M. 10.00	
*Silberberg, G.	Stern, Isaac 10.00	
*Silberberg, Isaac L.	Stern, Morley A. 10.00	
*Silberberg, M.	Stern, Morris L. 5.00	
Silberberg, Moses L., 5.00	Thalheimer, J. 5.00	
	Van Bergh, M. H. ... 5.00	
Olean	Van Bergh Silver Plate Co. 10.00	
Marcus, H. W. 5.00	Weil, S. M. 10.00	
Poughkeepsie	Wile, Mrs. Carrie ... 5.00	
Cott, Lewis 5.00	Wile, Julius M. 25.00	
	Wile, M. B. 5.00	
	Wile, Sol. 10.00	
	Wolf, M. E. 10.00	
Rochester		
Adler, Abram 15.00	Saranac Lake	
Adler, Elmer 10.00	Feustman, M. M. ... 5.00	
Adler, Isaac 5.00		
Adler, Mrs. Lewis... 5.00	Schenectady	
Adler, Max A. 20.00	Cohen Brothers 2.00	
Adler, Milton S. ... 10.00	Cohen, Edward F. ... 5.00	
Adler, Mortimer... 10.00	Davidson, Fred 5.00	
August, Leo 5.00	Dworsky, Ed. 2.00	
Benjamin, M. H. ... 5.00	Field, Lulu L. 5.00	
Bier, Isaac 3.00	Heilbronner, H. 2.00	
Black, A. W. 5.00	Horwitz, Philip 3.00	
Black, L. 5.00	Joseph, J. 2.00	
Brickner, David M., 10.00	Joseph, Wm. B. 5.00	
Brickner, Max 10.00	Lichtenberg, Chester, 10.00	
Brickner, Max O. ... 5.00	Nusbaum, Jos. 2.00	
Cohen, Hyman J. ... 5.00	Rosenthal, S. 5.00	
Cohen, J., & Son ... 5.00	Rubenstein, L. 5.00	
Cohn, H. C. 5.00	Salmon, Del. B. 2.00	
Cohn, Herman M. ... 5.00	Stark, M., & Son ... 5.00	
Ettenheimer, S. L. ... 5.00	Stern, Henry 1.00	
Frankel, Louis 10.00	Vinick's 1.00	
Freeman, Jacob L. ... 10.00	Welt, E. 1.00	
Garson, Elmer A. ... 5.00		
Garson, Jacob L. ... 10.00	Syracuse	
Gates, A. P. 5.00	Amursky, A. 5.00	
Goldman, Hyman, & Son 5.00	Burdick, I. 5.00	
Goldsmith, Leon ... 5.00	Cohn, Harry 5.00	
Goldstein, Reuben, & Co. 5.00	Elsohn, L. 5.00	
Goodman, A. 5.00	Ferguson Bros. 5.00	
Gordon, Jacob 5.00	Frensdorf, Sigmond, 5.00	
Heilbrunn, J. & Sons, 5.00	Gerber, William W., 5.00	
Ioffe, Isaac 5.00	Guttman, Rabbi A. ... 5.00	
Katz, Abram J. 10.00	Holstein, A. M. 5.00	
Kaufman, J. B. 10.00	Holstein, David 5.00	
Kirstein, Henry 5.00	Hurwitz, Morris 5.00	
Klonick, Harry 5.00	Kleeman, Edw. 10.00	
Kochenthal, Marcus, 5.00	Landau, Mrs. Anna, 5.00	
Leiter, E. H. 5.00	Levy, Dr. I. H. 5.00	
Leiter, H. F. 5.00	Levy, T. Aaron 5.00	
Levy, Barney 5.00	Light, Samuel 5.00	
Levy, H. I. 5.00	Oberdorfer, Jesse L., 10.00	
Levy, Jacob 5.00	Oberdorfer, Jonas L., 5.00	
Lowenthal, Geo. 10.00		

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**Deceased Life Member.

Block, M. E.	2.00	Shrier, I.	1.00	Englander, I.	5.00
Cohen, Mrs. Sam. ..	1.00	Solky, J. M.	5.00	*Fechheimer, S. Mar-	
Cone, Caesar, Est. of,	25.00	Solomon, B.	5.00	cus.	
Cone, Julius W.	5.00	Weil, J.	2.00	Fox, Geo.	10.00
Fleisher Bros.	1.00			Fox, Henry	5.00
Goldstein, J.	1.00			Fox, Mrs. Sol.	25.00
Hyman, A. L.	1.00			Frank, Miss Pauline,	5.00
Hyman, B.	1.00			Freiberg, Abr.	10.00
Lesser, M. A.	1.00			Freiberg, Dr. Albert,	10.00
Oettinger, J. R.	2.50			Freiberg, Bernhard..	5.00
Schiffman Jewelry				Freiberg, Harry A..	5.00
Co.	2.00			Freiberg, J. Arthur,	5.00
Stadium, Morris ..	1.00			Freiberg, J. Walter,	10.00
Sternberger, E.	10.00			Freiberg, Julius W.,	10.00
Sternberger, Sig.	3.00			Freiberg, Maurice J.,	125.00
Temko, Max	1.00			Freiberg, Sidney J..	5.00
				Freiberg, Sol H.	5.00
				Friedlander, Edgar ..	10.00
				Friedlander, I. J.	10.00
				Fries, Mrs. Gus R. ..	5.00
				Furst, Jos.	10.00
				Glaser, Julius S.	10.00
				Goldsmith, Hugo	5.00
				Guggenheim, Eli	5.00
				Hahn, Mrs. Fan-	
				nie L.	5.00
				Harris, Geo. W.	5.00
				*Heinsheimer, Edw. L.	
				Heldman, Jacob	5.00
				Heldman, Morton J.,	5.00
				Hessberg, Mrs. Danl.,	5.00
				Huttenbauer, Emil..	10.00
				Iglaner, Chas. S.	5.00
				Israel, Chas.	5.00
				Johnson, D. I.	10.00
				Jonap, H.	5.00
				Kahn, E., Sons Co..	5.00
				Kahn Saml.	25.00
				Kaufman, Lee	5.00
				Klein, E.	5.00
				Klein, Jos. D.	10.00
				**Klein, Samuel.	
				Kramer, Louis	10.00
				Krohn, Irwin M.	5.00
				Krohn, Louis	5.00
				Kuhn, Robert	10.00
				Lazarus, Joseph	5.00
				Lehman, Samuel	5.00
				Levy, Harry M.	50.00
				Livingston, H. S.	5.00
				Longini, Sol.	5.00
				*Lowman, Leo J.	5.00
				Mack, J. W.	5.00
				Mack, Millard W.	5.00
				Mack, Ralph W.	5.00
				Magnus, Jos. A.	10.00
				Marks, Leslie V.	5.00
				Marks, Mrs. M. H..	10.00
				Marx, Louis	10.00
				May Bros.	5.00
				Mayer, Mrs. L.	5.00
				Mayer, Samuel	5.00
				*Meis, Henry.	
				Meis, Nathan	5.00
				Meiss, Harry	5.00
				Meiss, Leon	5.00
				Miller, E. L.	5.00
				Moch, Albert	10.00
				Oettinger, Myer	25.00
				Peyser, Sol. D.	10.00
				*Phillips, Godfrey J.,	10.00
				Plaut, Aaron	5.00
				Plaut, Mrs. Bettie,	5.00
				Pollak, Emil	10.00
				Pritz, Carl E.	15.00
				Pritz, Sidney E.	5.00
				Reins, Isidore	5.00
				*Reiter, A.	
				Rheinstrom, Sigmund,	5.00
				Rosenthal, Chas. H.,	5.00
				Rosenthal, Mrs. Da-	
				vid	5.00

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**Deceased Life Member

New Kensington			Greensfelder, Mrs.			Neubauer, Mrs. S. ..		
Beigel, B.	10.00		J. S.	5.00		Oppenheimer, Mrs.		5.00
Philadelphia			Gross, Rev. A.	5.00		Max	25.00	
Adler, Miss Millie..	25.00		Gundelinger, Mr.			Pearlman, Elias G..	5.00	
Bacharach, Harry ..	10.00		and Mrs. Arnold..	100.00		**Pepper, Dr. Wm.		
Baird, J. E.	10.00		Haber, Morris	25.00		**Pfaelzer, Simon.		
Barcus, Dr. A. L. ..	60.00		Hackenberg, Wm. B.,	25.00		Phillips, David	25.00	
Barmach, A.	10.00		**Hagedorn, Mrs. Alice.			Polis, Abraham	15.00	
Beckman, S.	10.00		Harbison, Thos. B.,	100.00		*Raab, Mrs. Julia.		
Behal, Mrs. Harry S.,	10.00		Harrison, C. C.			Reeves, Francis B. ..	25.00	
Berg, Mrs. P.	5.00		Hart, Mrs. George ..	10.00		*Reform Congr. Keneseth		
Berkowitz, Dr. Hry.,	5.00		Hecht, Mrs. Henry..	5.00		Israel.		
Berkowitz, Mr. and			Heebner, Samuel ...	5.00		Reinheimer, Sarah ..	5.00	
Mrs. M. E.	5.00		Heilbron, Children			Roomberg, Hannah..	5.00	
Berliner, Wm.	5.00		of the late			**Rorke, Allen B.		
Bernstein, M.	5.00		Mina A.	25.00		Rosenau, Mrs. J. ...	10.00	
*Betz & Son.			Heimerdinger, Leo H.			Rosenau, Mr. and		
Blank, Mrs. H.	2.00		Heller, Emanuel ...	5.00		Rosenau, Mrs. Nathan	10.00	
Blieden, Gustave L.,	10.00		Herzberg, Children			Rosenbaum, Mr. and		
Bloch, Arthur	50.00		of late Hyman			Mrs. Heinrich	10.00	
*Bloch, B. B.			and Brunette	200.00		Rosenbaum, Josephine	20.00	
Bloch, B. B.	25.00		*Herzberg, Mrs. Walter			Rosenbaum, Miss		
Bloch, Meyer J.	10.00		G.	10.00		Millie	5.00	
Bloch, Mr. and Mrs.			Himeles, Mrs. Dav.,	5.00		Rosenberg, Mrs. A. L.	15.00	
Simon L.	250.00		Hinlein, J. H.	50.00		Rosenberg, Est. of		
Bloch, Mrs. Sim. L.,	25.00		Herish, Mrs. Gabriel,	10.00		C. C.	10.00	
**Blum, Ralph.			Isaacs, Mrs. Joel ..	5.00		*Rosenberg, Grace.		
Blumenthal, Mrs.			Isenberg, Flora M. .	25.00		*Rosenberg, J. Walter.		
Aaron	40.00		**Jonas, Herman.			Rosenthal, Harry ...	10.00	
**Blumenthal, Herman.			*Kaas, Andrew.			Rothschild, S.	10.00	
Blumenthal, Mrs.			Kahn, Eugene H. ..	5.00		Rubin, Mrs. Jos.	20.00	
Jacob	10.00		Karpeles, Dr. M. J.,	10.00		Sachs, Charles	10.00	
**Blumenthal, Sol.			*Kaufmann, Morris A.			Sanson, Mrs. N. J. ...	5.00	
Blumenthal, Mrs.			*Kayser, Samuel.			*Schloss, Mrs. Herman.		
Wm.	2.00		Keneseeth Israel Sisterhood	10.00		*Schoch, Henry R.		
Bonnell, Henry H. ...	20.00		Kirschbaum, Mrs.			Schulhof, A. L.	5.00	
Brandeis, Irvin	15.00		Cecilia	50.00		Schwarzschild, Leopold	10.00	
Bronner, Mr. and			Kohlman, Mrs. Rose,	25.00		Schweriner, Mrs.		
Mrs. Henry	25.00		Kohn, Alfred	15.00		Caroline N.	15.00	
Brown, J. Howard			Kohn, Dr. Bernard..	25.00		Segal, Osias	5.00	
& Co.	5.00		*Krauskopf, Harold.			Sharp, S. S.	10.00	
Burd, Louis A.	10.00		Krauskopf, Man-			*Silberman, Mrs. Ida.		
*Byers, Jos. J.			fred R.	5.00		Silberman, Mrs. Ida,	125.00	
Callwell, Chas. S. ..	10.00		Krauss, Mrs. Ade-			*Silverman, I. H.		
Camp Arden	100.00		line L.	5.00		Silvernale, Mrs. A.		
Charter Members of			Krauss, Children of			Isaac	10.00	
Camp Arden	110.00		Mrs. Adeline L. ..	10.00		Simons, Mrs. Adolph,	10.00	
Cash	5.00		Krauss, Miss			**Snellenburg, N. J.		
*Clothing, Isaac H.			Edna H.	10.00		Snellenburg, J.	500.00	
Dalsimer, Mr. and			Laib, Max	10.00		*Snellenburg, Nathan.		
Mrs. Herbert	25.00		Lane, David H.	40.00		Snellenburg, Samuel.		
Dannenbaum, Mrs.			Lang, Mrs. Gabe...	5.00		Snellenburg, Saml... 250.00		
Harry M.	10.00		**Langfeld, A. M.			Speier, Mrs. Eman... 8.00		
Davidson, D. K. ...	5.00		Lazarus, Mrs. Gust.,	10.00		Spitz, Dr., and		
Davis, Sydney	10.00		Lehne, Richard W.,	5.00		Mrs. Louis	5.00	
Davis, Mrs. Sidney,	10.00		Levy, Mr. and Mrs.			Springer, Eugene ...	5.00	
Davidson, Bruno ...	5.00		A. C.	5.00		Stamm, Mrs. Jos. ..	5.00	
Delaney & Co.			Levy, Mrs. Alfr. J.,	10.00		Staub, Max	5.00	
Eisenberg, L.	28.75		Levy, Jos.	5.00		Steppacher, Mrs.		
Eliel, Mrs. L. S. ...	10.00		Levy, Louis Edward,	25.00		August	25.00	
Epstein, Mrs. K.	5.00		*Levy, Sol.			Stern, Mr. and Mrs.		
Epstein, Justus	5.00		Levy, Tillie W.	5.00		Abraham	10.00	
Federated Jewish			Lindauer, Joe	2.00		Stern, Eugene M.... 25.00		
Charities	8500.00		*Lit, S. D.			Stern, Lina, In Her		
Flarsheim, Mrs.			Loeb, Henrietta ...	5.00		Memory	30.00	
Fannie	5.00		Loeb, Mrs. Hor-			Stern, Morris H.	10.00	
Fleisher, Henry C.,	50.00		tense H.	5.00		Stern, Mrs. Matilda,	5.00	
*Fleisher, Martha S.			*Manko, L. H.			Stern, Mrs. Moses ...	5.00	
Frank, Gustave	25.00		Marks, Mrs. Lillian			Stern, Mrs. Wm. A.,	10.00	
Freedman, Mr. and			U.	10.00		*Sternberger, Saml.		
Mrs. Chas.	10.00		Marx, Bertha	20.00		Sternfeld, Henry ...	100.00	
Friedberger, Mrs.			Mayer, Max	10.00		Sternfeld, I. J.	10.00	
Henry	10.00		Mayer, Mrs. N. L. .	10.00		Strouse, Alex. S. ...	10.00	
A friend	10.00		Mendelsohn, Mrs. J.,	40.00		*Swaab, M. M., Jr.		
Fuguet, Howard			**Merz, Daniel.			Swope, Caroline		
Gans, The Misses ..	20.00		Merz, Midlard	5.00		Gerstle	5.00	
Goldenberg, Mina ...	25.00		*Merz, Mrs. Regina.			**Teller, Benj. F.		
Goldsmith, Estelle ..	5.00		*Morris, Chas. E.			*Teller, Mrs. B. F.		
*Grant, Adolph.			*Morris, Effingham B.			**Teller, Jos. R.		
Green, Herman E. ...	5.00		**Muhr, Jacob.					
Greenberg, Gertr. H.,	5.00		Myers, Miss Flor-					
Greenfield, Mr. and			ence Pearl	15.00				
Mrs. Albert M. ...	10.00		Nachod, Julius E....	5.00				

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Trautman, Dr. B.		Titusville	Pinkussohn, Isadore, 1.00
Walter, Mrs. Fannie, 10.00		Berwald, H. P. 10.00	Trieste, Montague... 5.00
*Wanamaker, John.		Uniontown	Williams, H. J. ... 2.00
Weil, Jacob 100.00		Rosenbaum, Mrs.	Wetherhorn, L. 2.00
**Weiler, Herman.		Lena 5.00	Darlington
Wells, Geo. B. 10.00		Wilkes-Barre	Alexander, Dr. Oec., 1.00
Weyl Bros. 10.00		Blatner, I. R. 5.00	Bendit, B. 1.00
Winclander, Max ... 5.00		Casper, Louis 5.00	Block, B. 1.00
*Wolf, L., Jr.		Casper, M. 5.00	Hennig, Henry 2.50
*Zimmerman, John .. 500.00		Coons, Jos. D. 10.00	Hilb, Ben. 1.00
**Zweighthaft, Simon.		Coons, Jos. S. 10.00	Hyman, Abram 3.00
Pittsburgh		Davidow, Edw. B. .. 5.00	Weinberg, A. 2.00
*Aaron, Marcus.		Freeman Bros. 5.00	Wittcover, D. D. 5.00
Alpern, Joseph 2.00		Galland, A. S. 5.00	Florence
Aronson, I. Leonard, 5.00		Heinz, Maurice 10.00	DeJongh, Mrs. J. .. 1.00
Benedict, Helen		Heller, Sol. & Sons.. 5.00	Finkelstein, Louis .. 1.00
and Marian 5.00		Hirshowitz, H. R.... 10.00	Fleishman, W. 1.00
*Benswanger, E. 5.00		Lazarus, H. 10.00	Friend of the School, 1.00
*Browarsky, Max.		Levene, M. 5.00	Goodstein, S. 1.00
*Cohen, Aaron.		Levinson, J. G. & M.	Kuher, Mrs. L. 5.00
*Cohen, Josiah.		N. 5.00	Pascal, Harry 2.50
DeRoy, Mrs. Israel		Levy, Felix T. 5.00	Rosenfeld, M. 1.00
J. 5.00		Long, Isaac S. 5.00	Sulzbacher, S. I. ... 20.00
*Dreifus, Chas.		Long's Sons, Jonas, 5.00	Greenville
Federation of Jewish		Long, Mrs. Dora 5.00	Allen Bros. 1.00
Philanthropies ... 500.00		Long, Millard F. .. 5.00	Bloom, H. 1.00
Floersheim, Berthold, 5.00		Lowenstein, E. 5.00	Endel, H. 2.00
Goldsmid, Louis 1.00		Mendelsohn, Dr. I.	Jacobi, J. W. 1.00
*Guckenheimer, Isaac.		W. 5.00	Luray, M.50
*Hamburger, Philip.		Rosenthal, Louis ... 5.00	Meyers, Alex. 5.00
*Hanauer, A. M.		Rosenthal, Nathan.. 2.00	Solomon, M.50
Kaufmann, Mrs. Au-		Salsburg, Abram 10.00	Greenwood
gusta 5.00		Salsburg, L. K. 10.00	Goldberg, H. 1.00
*Kaufmann, Isaac ... 10.00		Schwarz, Norman 10.00	Greenburg, C. S. ... 2.00
*Kaufmann, Mrs. Jacob.		Stern, Harry F. 5.00	Reinhard, A. L. 2.50
*Kaufmann Bros.		Sterne, A. F., &	Rosenbaum, R. 1.00
Kaufmann, Mrs.		Sons 5.00	Rosenberg, A. 2.00
Morris 10.00		Strauss, S. J. 10.00	Rosenberg, J. H. ... 1.00
Kaufmann, Nathan.. 5.00		Weintraub, H. H. .. 10.00	Rosenberg, Sam. ... 1.00
*Rauh, Marcus.		Weitzenkorn, J. K.... 10.00	Manning
**Rauh, Rosalia.		Wiseman, H. M. ... 10.00	Abrams, A. 1.00
Sanes, Dr. K. I. 10.00		Williamsport	Cash50
Schutzer, Mrs. Julia		Goldenberg, C. N., &	Dubrow, H. D. 2.50
and Family 5.00		Co. 5.00	Hirschman, D. 1.00
Solomon, Kaskel 10.00		York	Iseman, S. 1.00
Stadtfeld, Jos. 5.00		Lehmayer, Louis R., 5.00	Katzoff, S. 1.00
Teller, Sidney A. ... 5.00		Wilhelm, Mrs. J. T., 5.00	Krasnoff Company.. 1.00
Weil, Mrs. Ida 50.00			Levi, A. 2.50
*Weil, A. Leo.			Rock Hill
Weil, A. Leo 25.00			Friedheim, Samuel... 100.00
Pittston			Spartansburg
Brown, Albert 10.00			Blotchy, Mrs. A. G., 1.50
Pottstown			Brill, Harry H. 2.50
Feuerman, S. 1.00			Gault, Dr. Rosa 2.00
Mosheim, S. 1.00			Greenewald Bros. .. 5.00
Weitzenkorn, Morr., 5.00			Hecklin, S. 1.00
Reading			Levin, H. 1.00
Bash, Wm. 10.00			Price, Harry 1.00
Goldman, E. 5.00			Shalowski, R. 2.00
Kaufmann, E. I. ... 15.00			Simmons, L. R. 1.00
Loeb, L. 5.00			Spigel, J. 1.00
Schweriner, S. S. ... 10.00			Sumter
Sondheim, Jonas 5.00			Auerbach, Alex. 1.00
Weil, Morris 5.00			Barnett, H. D. 1.00
Whiteson, Mrs. I. ... 5.00			Berg, William 5.00
Scranton			Cash50
Feld, Jacob 3.00			Cash50
Goodman, N. G. 5.00			Cash50
The Kehillah 300.00			Cash50
Shamokin			Green, Moses 1.00
Gelb, W. B., & Co., 5.00			Levi Brothers 5.00
Slatington			Levy, J. H. 1.00
Rice, S. M. 5.00			Phelps, A. E. 2.00
South Bethlehem			Strauss, I. C. 5.00
Refowich, A. 5.00			Weinberg, Dr. A. ... 1.00
		Charleston	
		Berlin, S. 1.00	
		Blank, Mrs. I. 1.00	
		Hirschmann, H. 1.00	
		Hirschmann, S. 5.00	
		Hornick, M. 5.00	
		Israel, Melvin M. ... 5.00	
		Loeb, Mrs. E. G. 1.00	
		Pearlstone, H. 5.00	

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**Deceased Life Member.

SOUTH DAKOTA.		Crawford		Orange	
Sioux Falls		Marks, M.	10.00	Aronson, M. B. & G.,	5.00
Speier, Sam	5.00	Dallas		Palestine	
TENNESSEE		Edloff, Mrs. G. G.	5.00	Maier, S.	10.00
Chattanooga		Hexter, Victor Henry,	10.00	San Antonio	
Adler, H. C.	10.00	Hyman, Abe	10.00	Berman, O.	5.00
Frank, S. H.	1.00	Kahn, E. M.	25.00	Blum, Mrs. Fannie..	5.00
Rosenheim, Wm. ...	5.00	Kahn, J.	5.00	Eldridge, S. C.	5.00
Clarksville.		Levi, Chas. G.	5.00	Half, Jacob	10.00
Adler, M.	5.00	Michelson, L. A.	5.00	Half, Mrs. M.	25.00
Jackson		Mittenthal, E.	5.00	Half, Mrs. S.	25.00
Aizenshtat, Sol.	1.00	Myers, Seymour	5.00	Holzmark, Mrs.	
Baum, W. J.	1.00	*Orleans, M. J.	5.00	Theresa	10.00
Felsenthal, Mrs.		*Ortlieb, Max	5.00	Marks, Rev. Dr.	
Carrie	1.00	*Sanger Bros.	25.00	Samuel	25.00
Felsenthal, Henry ..	1.00	*Sanger, Alexander.		Oppenheimer, Mrs.	
Frank, B. S.	1.00	*Sanger, Alex.		Fannie	5.00
Hoffman, M.	1.00	**Silberstein, Mrs. A.		Oppenheimer, J. D.,	10.00
Loeb, Sol.	1.00	Swope, Jos.	10.00	*Stern, Morris.	
Marks Bros.	2.00	Titche, Edward	5.00	Strauss, Isidore	10.00
Rosenbloom Bros. ..	1.50	East Bernard		Sealy	
Trechfeld, S.50	Davis, A.	5.00	Block, J.	5.00
Knoxville		El Paso		Texarkana	
Beiler, I.	1.00	Aronstein, S.	10.00	Heilbron, Louis	5.00
Bloom, H.	3.00	Jewish Relief Soc'y,	25.00	Scherer, Mrs. Esther,	5.00
Caplan, Isaac	1.00	Schwartz, A.	5.00	Texarkana Casket	
Deitch, Mrs. M.	1.00	Weiss, I.	5.00	Co.	2.50
Goldstein, B.50	Ft. Worth		Tyler	
Gourse, G.	1.00	Bath, Felix P.	5.00	Bruck, S.	2.50
Greenstein, J.	1.00	Brann, Mrs. H.	5.00	Wadel, B.	5.00
Heart, Mrs. Frank..	2.00	Brown, Isidor	5.00	Victoria	
Lippner, S.50	Council Jewish Wom-		Bettin, Max	5.00
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Spiro, J.	1.00	Friedman, Mrs. A. ...	5.00	Society	5.00
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VOL. XXXI

Sunday, March 10, 1918

No. 19

"The Lion and The Lamb?"

By

Rabbi James G. Heller.

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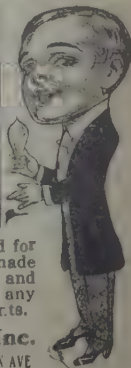
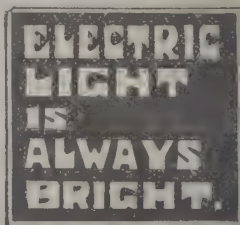
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"The Lion and the Lamb?"

A DISCOURSE AT TEMPLE KENESETH ISRAEL.

By RABBI JAMES G. HELLER.

Philadelphia, March 10, 1918.

I have set myself this morning the task of considering the relationship of two great Jewish movements, Reform Judaism and Zionism. And it is with zest and pleasure that the task is undertaken. For it is my conviction that by so doing we shall perforce come to examine the most crucial question in the Jewish life of our day at its "breaking-point." We are drifting this way and that. It is well that at least occasionally we take our bearings. The crisis and the conflict are to be seen most clearly by a comparison of the tenets and views of thorough-going Reform and equally thorough-going Zionism. I am sure that you must have heard Zionism tongue-lashed by some of my esteemed colleagues, that you have heard it excommunicated and banned. Are these two great Jewish movements, then, utterly irreconcilable, utterly incompatible? Are we at the cross-roads, compelled to choose one or the other path henceforward? Must it be another case in which the Lion and the Lamb are to lie down together,—only with the Lamb inside?

Reform Judaism
and Zionism to
Be Examined.

And there is a certain personal poignancy to this question. It is much more than academic. I have to confess to a Reform Jewish rearing. Try as I may, I cannot plead guilty to the accusation, levelled recently at the heads of Zionists as a class, of being a "Goluth" Jew, of viewing every Jewish problem from the spiritual background of the Ghetto. If I am a Reform Jew, if I believe in the liberal tendencies of that branch of the faith, am I doomed to eternal inconsistency? I confess that I am at this moment utterly unconscious of any such psychic disturbance as would accompany so violent an internal turmoil.

Strangest of all, the virus seems spreading; the contagion of this alarming illogicality leaps from mind to mind, until it has found lodgment in many men, rabbis and laymen, who find it possible to be both Reform Jews and Zionists, whose number is legion and growing daily. This is an intensely practical question, which finds a forum at almost every meeting of the Union of American Hebrew Congregations, and of the Central Conference of American Rabbis. What shall be our procedure? Shall we read these men out of the religion? Shall we brand them apostates to the cause? Shall we indict them for logical blindness? Or shall we do our own thinking, and examine the situation with impartial liberalism?

Let us, rather, consider this question, as interesting as it is vital, from the two angles of history and logic. We are told by Reform Anti-Zionists that *no believing Reform Jew can be a Zionist*. Let us see how far this is borne out by facts.

I shall, of necessity, treat both aspects of the question much more curtly than they deserve.

The beginnings of Reform are to be found in the liberal movements that agitated Gentile Europe, mostly ripples from the French Revolution. The **Attitude of Reform Judaism.** young and ardent and ambitious among the Jews too were stirred by the clarion-call to Liberty, Equality, and Fraternity. But they had a hard struggle, against conservatism and dogmatism within, and against intolerance and hatred without. But the new impulse gained momentum as it rolled down the slope of time. The premise of Reform Judaism, its most hopeful contention, seemed to be that only if the Jew would acquire culture, learning, would turn from money-lending to agriculture and art, only if he would strip off all that made him foreign in appearance and in custom, only if he would demonstrate his intense patriotism, and become a German of the Germans, and so on, would Anti-Semitism disappear. This was the only remedy. The non-Jew had been repelled by the clannishness of the Jew. The hand of Universalism, of brother-

hood, was stretched out to clasp his. But let the Jew shake off his chains, and grasp that hand, and all political and social disabilities would be forgotten. Rabbinical conferences convened to debate and to formulate the new faith. The young, the ambitious, the idealistic, all flocked to the new banner. A generous ardor suffused the souls of those who were re-creating their ancient faith, who were re-kindling its "Ner Tamid," its "perpetual lamp," at the altar of modernism and progress. In 1885, at the Pittsburgh Conference, the rabbis then and there assembled, proclaimed as the principles of Reform Judaism: the Jewish God-idea; the Bible as the record of the priestly mission of the Jew; freedom to modify or reject laws unsuited to our own time; progress and liberalism; the approach of the Messianic era, that the Jew desires neither the return to Palestine, nor the re-establishment of the sacrificial system; fellowship with other religions; immortality,—no hell or paradise; and finally, social progress and justice. In 1897, at a Conference held in Montreal, Dr. Isaac M. Wise, the venerated pioneer of American Reform, voiced his opposition to the new Zionism of Theodor Herzl, and fostered a resolution, passed at the time, rejecting Zionism, and contrasting it with the universal and non-political aspirations of Reform.

All the facts,—except the divergence of one or two men in early American Reform, such as Felsenthal of Chicago, point in the same direction. If we are to consider Reform Judaism as a religion with a fixed theology determined by these various pronouncements, which we are not at liberty to change, then Reform Judaism and Zionism are incompatible,—utterly so! But I cannot feel that this alone can decide the question. The very nature of Reform, with its oft affirmed liberalism, welcomes beneficent change. Reform is opposed to dogmatism, to intolerance. Therefore, we have the right to enter further into the question. In their days the pioneers of Reform tried to revitalize religion in the light of the need of the times,—shall we not have the same privilege, nay duty, in our own?

Clearer understanding will perhaps come to us, if we

consider Reform Judaism as having two essential aspects.

**Reform Divided
Into Two
Aspects.** Let us remember that Reform is both a set of religious convictions, and also a conception of the Jewish "mission." Though partaking of the force of a dogma, the latter is rather a means, a plan, to carry out the other ideas, or ideals, of the faith. In other words, there are, logically, two distinct elements in Reform, which, though historically parallel, can be separated for purposes of our consideration: that is, Reform as Jewish liberalism, and Reform as a typical dispersion-cult. The first tells us what—for us—Judaism is,—the second how best we are to put it into practice as a social movement. The first, that is the evolutionary idea (religion as a plastic and human instrument), gave rise to a new view of the Bible as the work of man, to a change from a personal to a national Messiah, to the abrogation and modification of many customs and practices, and to a change in the social status of the modern Jew, by modifications of language, dress, and habit. The second, which was, as I have said, the ideal of the Mission, of the dispersion,—led to the expurgation from the ritual of all mention of a return to Zion. All of this, both these efforts, rose from a desire to gain social and civic rights. The Jews of those days were profoundly convinced that all prejudice was due to misunderstanding, and that much of this could be traced to Jewish exclusiveness and peculiarity. Remove then all the barriers, except those of creed,—tear down the ancient walls that had shut in the Jew and made him an alien in the midst of all the nations. Religion and progress must be combined,—let the Jew be a German among Germans, a Frenchman among Frenchmen. Freedom was spreading like a forest-fire, leaping from nation to nation. Racial and national lines seemed disappearing in the glow of the conflagration. The Jew, too, argued, these men, must do more than absorb modern notions, than rationalize and culturize his faith,—he must become in every sense except his religion a patriotic member of the nations in the midst of which he lived.

The point that I wish to make as strongly as possible

is that, as closely interwoven as all this is in the sermonizing and the indefatigable writing of that day, it can be divided into two distinct aspects, The Real Issue. the one as to the content of the cult, of the faith,—and the other as to the best method of its preservation and furtherance. With the utmost sincerity, having heard or read the views of both sides repeatedly, it seems to me that we have here the real question at issue. The reform anti-Zionist accepts both these aspects. Upon his side he has almost all the weight of authority; practically every dictum, practically every expression by the authoritative bodies of Reform, bears out his view. In the last analysis, the Reform Zionist, if he define his position clearly, must argue and believe that it is possible to accept Reform as liberal Judaism, as modern and progressive Judaism, without also being compelled to acquiesce in its formula for the preservation of Jewish life. Or, to reduce this complicated abstraction to definite theological terms, that we may believe in an evolutionary idea of customs, adhere to the teachings of the prophets,—and still believe that the Jew may best live his life as a Jew, and accomplish his purposes in the social economy of the human race, by some other method than that of the enforced dispersion that has been our fate for centuries.

At the present moment, I am not arguing the justice of one view or the other, merely their validity as interpretations of Reform Judaism,—or, as I said at the outset, the logical compatibility of Reform Judaism and Zionism. A Plea for True Liberalism. If Reform Judaism were a closely welded church, with a strict and exact statement of its doctrines, it would be much simpler to say what can and what cannot be done in its name. Among other sects the problem would be much simpler,—Reform Zionists would simply be excommunicated as heretics. But Reform Judaism has again and again refused to sanction any such application of authority, opposed as this would be to the very principles for which it stands. Many of our rabbis reject angrily the term “Reformed Judaism” as a libel.

They claim that theirs is no sect with hard and fast dogmas, that it is continually changing, and must by its own protestations be ever changing, ever liberal. There can be no doubt of the sincerity of their wrath upon such occasions,—but their practice does not always bear out their conviction. For what can one say of the attempt to read Zionists and Zionism out of the authoritative organizations of Reform Judaism in America? One can understand opposition, sincere opposition to the program of the Zionists; one can respect heartily those who hold to the early Reform Mission-Ideal whole-souledly. But it is difficult for one to be patient with these attempts at excommunication, with the fanaticism that characterizes so many of our self-styled “liberals.” Our grandfathers, in their day, were striving to revitalize Judaism, to lend it strength and youth by the changes they wrought. Has the day passed, when this privilege may be used? Have we not the same right as had they, to alter, if need be, some of their convictions and conclusions, now that the times and the needs of the Jew are so radically different from what they were when the Ghetto-walls crumbled in western Europe? We may differ among ourselves as to the advisability, or as to the necessity, or as to the nature of the changes that should be wrought; but surely as Reform Jews we have not the right to deny a place in our ranks to men who believe with us, who stand shoulder to shoulder with us in their liberal Judaism,—because they have a different conception of how *both their and our* convictions may be effectualized. I plead for a finer spirit of sympathy, of brotherhood, of unity, and of liberalism than has yet been shown. I plead for adherence not to the letter of all that was written in those excited days of the first flush of freedom,—they themselves, those pioneers,—those hardy, brave pioneers of the Jewish spirit, would not have wished it. They would be the last to demand a servile acceptance of all the principles they formulated under the stress of their own times. True loyalty to them means to carry on their *spirit*, to apply it to the spiritual needs of our

day, to judge our problems as did they by the criteria of duty to our faith, our race, and thereby to all mankind.

Let us, then, not trouble ourselves overmuch concerning this question of mere formal compatibility. Much more important for us as men and as Jews is the second division, the second great problem that a comparison of Reform Judaism and Zionism brings to us for serious thought this evening: what is the spiritual relation of Reform Judaism and Zionism,—what is our status to-day, what is the prospect of our immediate future,—how best are we to meet the situation? I shall examine this question from two sides, first, from the negative angle, how far things look dark, in how far Zionism is a remedy for the ills of the present; and second, whether Zionism sets before the Jew an ideal and a project that will supply the lacking force. These are only two phases of the same question, two sides of the shield. An ideal is a rainbow cast upon the celestial vistas of the future by the sun of our purpose shining through the storm-clouds of the present.

The strange thing about our situation is that, with all the accusations and counter-accusations of "optimism" and "pessimism," both sides diagnose our situation with remarkable unanimity of verdict. Though we may boast of our attainments in this land, though we may point with justifiable pride to the rapid strides made by the Jew, though we may glow at the names of men like Judah P. Benjamin, Louis D. Brandeis, we all feel at one time or another, when we commune with our own souls in the silences of the night, that all is not as it should be, that with the prosperity that we have found, there has not been—to say the least—a corresponding effectiveness in Judaism, in the accomplishment of the sacred "mission" we have set ourselves. Nay, to all of us come moments when our observation and experience seem to press us toward the conclusion that not only have we failed to live up to our enlarged opportunities, but that we are steadily and rapidly losing ground. Those who have studied our situation in a thorough-going manner seem con-

Forces Mak-
ing for Dis-
integration.

vinced that it is no less than ominous and fraught with danger. Ruppin, in his famous study of the Jewish life of our times, tries to show that the forces which preserved the Jew in the past are no longer operative. According to the facts, gathered with great care by this eminent statistician, Jewish persistence was due to three great causes (omitting the greatest of all, that of religious loyalty): first, economic divergences in occupation, which to a great extent prevented contact with the peoples among whom the Jews lived; second, their continual exile from countries where culture was growing to lands still at a low state of development; and third, the prevalence of large families and a high birthrate. In civilized lands, where the Jew has attained comparative equality, we find, according to Ruppin, three corresponding causes that are bringing about the rapid assimilation that can be demonstrated statistically in those European lands where the figures are available: first, the economic progress of the Jews; second, the declining birthrate; and third, genuine dispersion. Israel Cohen, also, cites figures to show the large amount of voluntary apostasy and of intermarriage in our day, a tendency that began *only with emancipation*. Rahel Levin wrote to her brother, thirty years after the death of Moses Mendelssohn, that half the Berlin community had been baptized. Exaggeration though this undoubtedly is, it indicates what the state of affairs must have been.

In this country, unfortunately, we cannot obtain statistics of apostasy and of intermarriage. Personal observation seems to show that we have not suffered such inroads here, though the proportion is growing daily. This is only because we are not yet as far along the road of assimilation as are our brethren abroad. But let us review as briefly as possible our own status here in America.

Pittsburgh Jewry was told not so long ago, as has almost every Jewish community, that the only bond between Jews is their religion. I shall not shirk this issue. A simple calculation will give us some idea of where we stand religiously. The Jew-

Religious Tie
Loosening.

ish population of Philadelphia is calculated as 200,000. There are nineteen regularly organized synagogues in the city, that hold services the year round. Let us make the most liberal estimate possible, and say that these nineteen synagogues are filled to capacity every Sabbath. They would hold no more than 20,000 men and women, or in other words, not one-tenth of the Jewish community. I need not assure you that Philadelphia, though it boasts many loyal and effective workers, does not fill every seat in its houses of worship. What conclusion are we to draw? If religion is to be the only bond between Jews, and only so small a minority, such a fragment of the whole, can or will maintain its connection with Judaism,—then, indeed, the outlook must be very dark for those who hold such a view.

My friends, I feel myself to be in the position of the Norse God, Thor, the Thunderer, who visited the home of the giants in disguise, and was invited to engage in a trial of strength. One of the tests was that he should drain a horn, or beaker of water at one gulp. With all his might he strove, but the water went down not an inch. As, dejected and vanquished, he was about to leave the home of the giants, he was told that the other end of the flagon had been in the sea. He had tried to quaff the ocean at one swallow. I am longing to tell you in detail of the real condition of the American Jew, to bring before your mind's eye a true picture of where we stand. Facts and instances come thronging,—and I must confine myself to the briefest outline.

First came the Portuguese Jews to this land of freedom. They gave a noble example of patriotism,—and where are most of them now? Except for a few scattered families and groups they have vanished. How are we to account for this, if we take stock in the argument so often advanced that the Jew cannot disappear, and that we need have no fear, because we have persisted and have survived for so long? How shall we reconcile this fatuous optimism with the disappearance of such large communities of Jews as those of Egypt, China,

**American
Jewish
Development.**

Greece, and Sicily in the Middle Ages? But, let us pass on! Next came the waves of German Jewish immigration, bringing with them the germs of Reform. It was the second, American-born generation that really established Reform as a religion in America, as it was this generation that insisted upon the use of English and the curtailment of Hebrew. But with success came a new step,—the young began to drift away from Judaism almost entirely. Foreign movements made small inroads,—Christian Science, Ethical Culture, New Thought,—none of them serious, or large, but useful as straws to show which way the mind was blowing. The largest losses have been in the towns, where contact is more frequent between Jew and non-Jew. In the cities the process has been delayed by the inertia of the large mass. However, in the cities, too, we have been losing, at the top and at the bottom, in the highest and in the lowest classes. It is the middle-class, the bourgeoisie of American Jewry that supports the synagogue to-day, excluding the obvious exceptions. Social ambition, wealth, the spirit of the age, and innumerable competing abstractions, are alienating the so-called upper classes. Social barriers erected across the entrance to the synagogue, natural radicalism, pre-occupation with the business of living, frequent contact with Christians, have had their effect upon the Jewish working-class.

And where lies the strength of Judaism? According to those who espouse the Reform Mission-ideal, the Jew is **From Angle of Religion.** to translate the principles of the Bible into practice, to be the servant of the preachments of the prophets. Only a small minority attend any religious school, and one can hardly see that the influence exerted upon these few is very vital or permanent. Even our Reform optimists deplore the un-Jewishness that seems to pervade even the pulpit when it expounds Judaism to the faithful remnant. Does the typical American Jewish child receive instruction in the home, instruction that might obviate and replace all the rest? Shorn of almost all the picturesque ceremonial that even Reform wishes to retain.

careless of the abstract truths to be gleaned from Bible-reading, our young men and women go forth into the world with no more than a vague feeling of loyalty to a social group, consciousness of group-prejudices, and of the name "Jew."

Many Reform anti-Zionists admit this deplorable state of affairs, but assert that it is only temporary, that inspired by our glorious opportunities we shall recover and go forward to a more glowing future.

**Only Courage
and Action
Will Avail.**

But where are the signs, no matter how faint, of this revival? As a mere statement, we cannot be convinced by it. We ask for the causes that will bring about this longed-for rejuvenescence. And we hear no answer save that we have always won in the past,—therefore we shall recover again. Past experience, no matter how oft repeated, is not an unfallible indication of what the future will bring forth. And, as Ruppin showed, we are facing utterly novel forces in Jewish life to-day. We dare no longer trust to the good fortune that has brought us down the ages. To deserve our heritage we must ourselves ensure our continued and revived existence. In our day, too, we must fight, not against persecution, not clasping the martyr's stake,—but against the ghost-like foe of indifference, of slow encroaching alienation. Did Jochanan Ben Zacchai simply remain quiescent and trust to good luck, when he saw the Jewish nation sinking to destruction before the Roman eagle? No, he laid the foundation for a Judaism that would survive the long mediaeval night, by a sturdy and hopeful system of Jewish schools. *And he schemed*, had himself taken out of the besieged city in a coffin, played upon the vanity of Vespasian by predicting that he would soon be called to Rome as "*Imperator*,"—and gained permission to found that little school at Jabne, that little rock upon which Jewish survival was founded. We, too, must be men,—must face our problems, must find the means to re-fire our young men, to make them again see visions and dream dreams.

Here in this land of liberty the Reform mission-idea

has had its trial. Have we converted our neighbors to our strict monotheism? Have *we*, indeed, given rise to the Unitarian movement, or caused the American Constitution to be? Only ignorance could dictate such instances. Unitarianism rose first in other lands, as early as Martin Luther, and had its first hold in Poland and Hungary, in England, Scotland and Ireland. The similarity between the Constitution and the Bible comes only because the Fathers of the Constitution were good Christians and knew their Bible, not because they called in a board of Jews as an advisory-committee, or because the small band of Jews here at the time had set their mark upon the soul of the new country. The Jew has done more than his duty as an American. We stand second to none in our love for this noble land of ours. With the fervor of unspeakable gratitude we are ready to offer all upon its altars. But, according to the typical Reform Jewish view, all this is no religious distinction, since we are Americans by *nationality* and Jews by *religion*. Nor can this in any way detract from the facts that are staring us in the face, from the stark realities of our present *position as Jews*. Our condition is serious. With all our achievements, with all the freedom that has opened the gates of opportunity, duty demands that we realize the seriousness of our situation.

After all this I am conscious that it smacks of paradox to ask you not to consider Zionism a form of Jewish pessimism, as it is so often represented, not to consider it as no more than a revolt against Antisemitism, as a clutching at a straw, a feeling that we are about to sink in the engulfing waters. *Zionism is essentially an optimistic movement*. Is it not possible to fail under certain circumstances, and to succeed in others? Continued existence is the first thought of the anti-Zionist,—a finer and fuller life that of the Zionist. Zionism is actuated by its love of the Jew, and its confidence in his ability,—more than by fear of failure. But, at the very least it has

The "Mission"
Idea Has
Failed.

Zionism Is
Optimistic.

a definite remedy to propose, virile action to redeem us from our long lethargy. It is a forward-looking movement. That is genuine optimism! By making Judaism *all of life*, by entwining it with the living fibres of mind and heart and soul, we will be able once more to *make it live*. If the Hebrew language can be revived after well-nigh two millennia of disuse, cannot the Jew, in whose soul Jewishness "doth but slumber," be aroused to his opportunities? Zionism recognizes the true character of the Jew. Take the finest organism in the world, with the most delicately articulated body, shut it under a glass prison, and remove the air, remove the conditions of life, and it cannot live, cannot continue its surging progress. Zionism restores the condition of success, the air which the Jew needs to breathe. It is a teaching of modern science that in this life there can be no *function* without an *organ*, no thought without a brain, no sight without an eye, no audition without an ear. And yet we have been trying to make the Jew live without a Jewish body, a soul without an organism, striving vainly to speak to the ears of the living, breathing, pulsating nations and peoples of to-day.

If you would win the young Jew, give him an ideal and a project that will call for all his soul and body, that is active, not passive. The shallow universalism of the early mission-idea fails because it cannot stand the rough breath of reality. Wherever the Jewish "will-to-live" burns or smoulders, there is at least a potential prophet. Heap tinder and fuel upon the flame, and the world will be illuminated by its darting rays.

"If I am not for myself, who will be for me? But, if I am only for myself, then who am I?" Give us the right to fight our own battles, to identify Judaism with our heart's blood, and as Jews we will give the world an unparalleled spectacle of selfless heroism, of devotion to the cause of all mankind. If you would meet the spiritual needs of the present, if you would with all your hearts restore the ancient faith, if you burn to vindicate the Jew,—then aid the Zionist!

What can we do, scattered over the world as we are, without a "rest for the sole of our foot," without a piece

The Work of
America Is
Our Example.

of soil we can call our own, without institutions or men that we can claim as manifestations of the genius of *our* people? Where are the advantages of this vaunted dispersion? The spiritual situation of occidental Jewry can best be compared to the history and the growth of this beloved country of ours. In many lands were the men and women, stout-hearted sons and daughters of liberty, in whose souls stirred the gospel of freedom. They longed for it,—they strove to embody it in the laws and customs of their own lands. Why, then, should not *these* men and women have *remained scattered* all over the globe,—why should they not have preached and exemplified their gospel *among* the nations? But no, their love of freedom drove them across the uncharted seas, and built up a new nation. What a nation of paupers and "black-sheep" this country would have been without them, without their precious blood! Would you have had them remain "stay-at-homes"? Do you not feel the answer in your love of this loved land? Every people has felt the beneficent effects of the American experiment. The torches of the French Revolution were kindled at American fires. A beacon and a haven has America been to all men,—an ensign of hope in the heavens. Here the principles of freedom have been worked out,—hither free men have come, have left their birthplaces, have gathered into and created a new nation, that all mankind might be the benefactor.

How better can we repay our debt to America than by being worthy children of her spirit, by carrying on the work of humanity! Zionism is another venture in freedom, in kindling the torch of progress and enlightenment. The trumpets are already sounding,—the nations of the world are calling us to our true mission. Shall we not, small and great, Reform and Orthodox, take our place in the ranks of our people?

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Lasker and Bismarck

Part I.

By

Rabbi Jos. Krauskopf, D. D.

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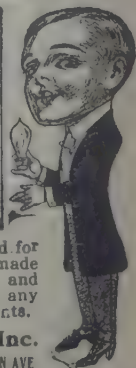
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A DISCOURSE AT TEMPLE KENESETH ISRAEL.

By RABBI JOS. KRAUSKOPF, D.D.

Philadelphia, March 17, 1918,

I.

At an evening gathering, some three years ago, the conversation turned to the present war, and the comments of those present were, with but few exceptions, far from flattering to the Germans. One of those whose opinions were favorable declared that he had travelled considerably in Europe, and that nowhere had he found a better governed country than Germany, or a kindlier people than the Germans. He was instantly and sharply answered by another gentleman, who declared that he had not only travelled in Europe, but had also studied in Germany for a number of years, that, having had ample opportunity for becoming acquainted with Germans, he could conscientiously say that nowhere had he met a meaner, more arrogant, more brutal people than the Germans.

Favorable and
Unfavorable
Views of
Germany.

As the gentleman who expressed himself favorably is a loyal American, a man of education, and ordinarily of good judgment, and as he has no special reason for preferring Germany and the Germans over other countries and peoples—not being a hyphenated American—there were many guesses as to the cause of the wide divergence between his view and that of the other.

The matter was finally referred to me, and I ventured

to say that the difference may possibly be found in the fact that the one had but toured Germany during a vacation or two, that most of his time in that country was spent at hotels, among pleasure-seekers, among people who served him in the stores or places of amusements, and served their own interests yet more than his, by a display of kindness toward him. The other, however, had studied in one of the leading universities of Germany, during one of the darkest periods of that land, during the time when the anti-Semitic fever was upon its people, a madness which in its rage and fury subjected the Jews to no end of insults, hatreds and violence. He had gone there in search of the highest and the best. He had gone to the land where Luther had broken the shackles of intolerance, and had introduced the Reformation. He had gone to the land where Kant and Hegel had revolutionized the world of thought, where Schiller and Goethe had winged their fancy to highest flights, where Mendelssohn and Wagner had turned their lyre to most inspiring music, where social science had made furthest advance, where efficient industry had almost routed poverty.

He found himself cruelly disappointed. Instead of a reformed religion, he found a religion of hatred. Instead of poetry and music of the soul, he heard the rantings of disseminators of bigotry. Instead of breadth of view, of largeness of heart, he saw disgusting narrowness, overbearing insolence, unreasoning prejudice, that befitted far more the spirit of the Dark Ages than that of the close of the nineteenth century.

So greatly had Germany and the Germans disappointed him, so many had the insults been which he, and thousands of others of his faith, had suffered in that land, that, even though more than a score of years had passed since his return, the mere thought of that land and its people was sufficient to recall to him agonizing scenes in the days of its political and social and commercial boycott against Jews, that was unrestrictedly agitated in

**Hostile Views
Accounted for.**

**Due to Anti-
Semitism.**

press, on platform, in University lecture-hall, even in churches, and by no less distinguished men, among many others, than Professor Treitschke, the court-historian, and Pastor Stoecker, the court-preacher.

In the light of these happenings, it is easy enough to account for the bitterness of feelings evinced by the one who had been a student in Germany. But not so easy is it to account for the existence of such anti-Jewish feelings at the close of the last

Distinguished
Services of
German Jews.

century, in a country that had prided itself, above all things, on being the leader of the culture of the world. Jews had inhabited that country nigh unto two thousand years. Throughout all these years they had discharged faithfully their national and communal duties, notwithstanding their deprivation, up to recent times, of full citizenship rights. They had loyally defended their country when it was attacked; they had helped to win its victories with their hearts' blood on the battlefields of Denmark, Austria and France. Their enterprise and brain had helped mightily in making it a leader in the commerce and industry, in the art and learning, of the world. When the Germans spoke of their great men they could not exclude illustrious Jewish names in every department of thought and endeavor, to cite but a couple in each of a number of different spheres of activity: Lasker and Bamberger among the statesmen; Heine and Auerbach among the writers; Lazarus and Steinthal among the philosophers; Mendelssohn and Meyerbeer among the composers; Possart and Dawison among the actors; Senator and Traube among the physicians; Stahl and Simson among the jurists; Harden and Wolf among journalists; Lassalle and Marx among socialists; Rathenau and Bleichroeder among financiers, Ballin and Loewe among captains of industry and men of affairs,—and the like, in every other field of human effort. The universities and academies of Germany, its medical profession and its bar, its trades and industries, all were greatly indebted to the genius, erudition, and enterprise of Jews for much of what was

valued highest by them. In a series of articles, which is now being published under the title of "Face to Face with Kaiserism," the Hon. James W. Gerard, late Ambassador of the United States to Germany, tells us—to quote his own words—"Subtract the German Jews, and, in the lines of real culture, there would be little of the real thing left in Germany." How, then, shall we account for the terrible anti-Semitic epidemic that broke out in that land during the latter part of the nineteenth century, and that continued with unabated virulence, into the opening years of the present century, and that spread to a number of other lands, with like malignant results?

To obtain our answer, we must trace the history of Germany back to the close of the Franco-Prussian War.

A Weapon
Against
Lasker.

The signal victories which that nation had won in France in 1870-1871, and in Austria in 1866, and in Denmark in 1864, had evolved not only a spirit of intense nationalism, but also an eagerness to cast aside the simple conservatism of old, a desire for a mode of life that shall be in consonance with the world-importance the nation had acquired. Like France, after the victories of Louis XIV, Germany wanted to become speedily *La Grande Nation*. A mighty impetus in that direction was given by the billion of dollars which Bismarck had wrested from unfortunate France as war indemnity. Immense operations, involving vast expenditures of money, were entered upon. New fortresses were built; new strategic railways were constructed; the navy and the merchant-marine were greatly increased; ammunition works were enlarged and multiplied; vast stores of ammunition were piled up. Plan upon plan was evolved promising to make Berlin the rival of Paris in beauty and attractiveness. Gigantic financial schemes were floated. A gambling fever seized upon the people. Thousands, who had hitherto followed simple and useful callings, caught the infection, and became speculators and gamblers. Eagerness to get rich

quickly made many of them forgetful of all scruples. Important railroad concessions were fraudulently obtained. Stock-juggling, stock-gambling, stock-watering, became the order of the day; and the manipulators included men of the highest aristocracy, of the proudest Junkers, even men in official life.

To those who maintained their sanity, and held on to their integrity, who found delight in other and higher things than in gold and luxury, nothing could be clearer than that, sooner or later, the bubble would burst, the gigantic swindle would be exposed, and the result would spell ruin to thousands of innocents. And the one who probably saw this clearer than others, who was the first to raise his voice mightily in protest and warning, who dealt the colossal fraud its knock-out blow, was Edward Lasker, the Jew.

A Prussian by birth, he early fitted himself for the career which was destined to make of him one of the illustrious men of his country. After studying for several years at the University of Berlin, he betook himself, for further study, to the University of Vienna. There he imbibed the

**Lasker Fits
Himself for
Political
Career.**

first draughts of liberalism through his participation in the Austrian Revolution of 1848, though but nineteen years old at that time. After the revolution had subsided, he returned to Berlin to receive his degree as barrister, followed by an appointment to an unsalaried minor official position, the only one which at that time was open to the Jew. Eager for larger knowledge on the subject of constitutional law, and for observation as to the influence exerted upon the people by liberal government, he made his way to England, where he remained as a student and observer three years long.

Full of the spirit of liberalism, of convictions as to the rights of the people to self-expression and self-government, he returned to his country with the resolution to consecrate whatever ability he may possess, and whatever education he had acquired, to

**Enters Political
Arena.**

the political emancipation of the German people. His earliest productions were a series of political articles in leading papers. Several pamphlets of a decided liberal tendency appeared next. These were followed by a book on "The History of the Constitution of Prussia," which proved him to be as much of a man of courage as a close student, and a far-sighted statesman. Other writings of his followed. Both the books and their author attracted wide attention. Men recognized that a man of great parts, and yet greater promise, had entered the political arena of Germany.

One of the districts of Berlin presented him as a candidate for the Lower House of Prussia. His reputation as a jurist, author, orator, debater, his stalwart independence, his unimpeachable character, his ability to sway thinking men, and convert reactionaries into progressives, made the unexpected happen. Lasker, the Jew, was elected by a large Non-Jewish vote, over a Non-Jew, to a seat in the Parliament of Prussia.

So greatly did he make his influence felt in that body that it was not long before the University of Leipzig conferred upon him the Honorary Degree of Doctor of Laws, and the University of Freiberg, the Honorary Degree of Doctor of Philosophy. Next we hear of him as a member of the Parliament of the North German Confederacy, sent thither by the large and influential constituency of Frankfurt on the Main. Later we find him foremost among the founders of the party of National Liberals, of which he became one of the leaders. And after that, we find him sent by half a dozen different districts to the National Parliament, the *Reichstag*, where he proved himself one of the most eminent parliamentarians during the formation period of the German Empire; where, almost from the first, he became a co-worker of Bismarck, during that brief period of the great Chancellor's statesmanship, when, far more than during his earlier and later periods, he was accessible to liberal ideas, and ready to co-operate with progressive men.

Lasker's specialty lay in the department of law, and many of the most important enactments of those days were of his formulation, of his introduction and advocacy, such as laws governing associations and handicrafts, laws determining responsibility, and regulating taxation. Appointed one of a commission to draft a code of laws for the new German Empire, he performed a monumental piece of work, and won for himself highest commendations by the most eminent authorities. Only one who had mastered the subject as he had done could have coped as successfully as he did with the difficult problems he had to solve. Cognizance had to be taken of the different kingdoms and principalities and free cities, that formed the German Empire, and that had their own codes and customs, which differed from each other in form and in principle. It required as much tact as knowledge of law to get harmony out of such a chaos, and to produce a code satisfactory to all. His work showed that he possessed as much of the one as of the other.

**Distinguished
Legal Service.**

And he possessed more than this; he possessed also courage, and a very rare quality of it. His patriotism was too intense to look in silence, as others did, upon the colossal financial frauds that were at that time engulfing the nation. He knew that in attacking the leaders of it he would be attacking men of large power and small scruples, men who would stop at nothing in revenging themselves upon him. But with him it was a matter of right and duty, and not of personal consequence. He cared not what befell him, as long as the people were saved from harm. In two celebrated speeches in the *Reichstag*, he called attention to the serpent of corruption, the poison fangs of which were deep in the flesh of the people, and the gigantic coils of which were crushing the life out of the nation. He spared neither aristocrat nor plutocrat. He held up to public view the dishonor of the high and the low. The nation was startled by the exposure. The crash which Lasker had foreseen and predicted ensued.

**Exposes Colossal
Frauds.**

Consternation seized upon the guilty; they scurried into holes for safety, while the fleeced wailed aloud over their losses. A commission of investigation was appointed. Many sought refuge in flight; others in suicide. Fraudulent schemes were traced even to high Government officials. One of them, a friend of Bismarck, was forced to resign.

All this was not to the liking of Bismarck, not that he approved of the frauds, but that it was Lasker, the Jew, who had laid bare the evil, who had held up to public contempt some of the oldest aristocrats of the land. If exposure there had to be, Bismarck was to have been the one to have made it, or his permission to make it was to have been asked. As it was, Lasker had become the hero of the masses for having shown up some of the doings of some of the classes. That constituted an unpardonable offense.

It is self-evident that, after what had happened, the relationship between Lasker and Bismarck could no longer be what it had been. Other things occurred that forced the two further and further apart, and that finally made Bismarck a relentless enemy of Lasker. Time and again, the latter had shown himself only too ready and proud to serve his country by serving its great Chancellor, but only when the cause which the Chancellor advocated was for the best interest of the people, when it meant to confirm their rights, and to assure their liberties. Lasker was not the kind of man to be counted on for any kind of support, simply because the mighty Bismarck commanded it. He readily acknowledged the Chancellor's mastership in statecraft, but he recognized a master much higher than Bismarck, and that was his own conscience. Great as was Bismarck's might, in Lasker's eyes right was mightier still.

For a man of Lasker's spirit of liberalism, and profound knowledge of constitutional law, co-operation with Bismarck was no longer possible, when, despite all that happened during the revolution of 1848, when, despite the Constitution, which the King had

Arouses
Bismarck's
Anger.

Opposes
Autocracy.

been forced to grant to the people, when, despite the assurance that had been given to the people that the rights which the Constitution granted to the people would be sacredly safeguarded, when, despite all this, Bismarck returned to the reactionary spirit of the pre-revolutionary days, renounced the progressive spirit of the Liberals (with whom he had sided as long as it had suited his political purpose) and proposed in its place an ultra-monarchic servility. When he reaffirmed the archaic doctrine that the King ruled *dei gratia* (by the grace of God), and that the King's will, as expressed through his Chancellor, is absolute, when he demanded the substitution of autocracy for democracy, and the turning of the nation into a vast military camp, when he proposed measures aiming at the restriction of liberty of speech and of freedom of the press, when all this transpired, Lasker thought it highest time to break with the Chancellor, and he arose in open session of the *Reichstag*, and declared himself an opponent of Bismarck.

Lasker well knew that he dared all when he decided upon such a course, that opposition to any measure decided on by Bismarck at that time meant the doom of the opponent, that his days in political life were numbered.

One little appreciates in these days the courage it required at that time to cross swords with a giant like Bismarck. It was a bravery approximating that which the heroes and martyrs of the Middle Ages displayed toward the tyranny of the church. Bismarck, at that time, stood in the zenith of his power. Entrusted with the chancellorship by an aged and dependent monarch, he was practically the ruler of the empire. He made and unmade ministers of state. He raised men and lowered them at his pleasure. When he commanded, people fairly tumbled over each other in their eagerness to do his bidding. His astute diplomacy had made him victor in three great wars within six years, had added large territory to the nation, had welded a score and more of separate kingdoms and principalities into a great

Daring Courage
to Oppose
Bismarck.

and unified empire, and had spread the awe and fear of it to the ends of the earth. He had made the *Wilhelmstrasse* of Berlin the centre of the diplomacy of the world. He had made prisoner of one emperor, had humbled another emperor, and several kings besides. His unprecedented success had made him the idol of the nation, the most conspicuous person in all the world since the days of Napoleon. According to the declaration of the British Ambassador at Berlin, at that time, "At St. Petersburg, the word of Bismarck is gospel; at Paris and Rome his speech inspires respect; his silence, apprehension; at Constantinople, his frown causes trembling; his smile brings relief."

And such a giant as this Lasker dared to antagonize. When thinking of Lasker, whom Bismarck was pleased to designate as "*the little Jew*," standing up against the man who towered high above the great men of his age, one cannot but think of the combat between David and Goliath, with this significant difference: in the Bible it was the little David who felled the giant; in Berlin it was the giant who felled Lasker.

Bismarck
Determines
Upon Lasker's
Fall.

At one of the sessions of the *Reichstag*, at which Lasker delivered one of his powerful speeches against a reactionary measure proposed by the Government, Bismarck was observed knitting his titanic brow into a terrible frown. That frown meant the fall of Lasker. It meant the creation of the anti-Semitic party. It meant suffering for Jews. How it was effected we shall presently hear.

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Lasker and Bismarck

Part II.

By

Rabbi Jos. Krauskopf, D. D.

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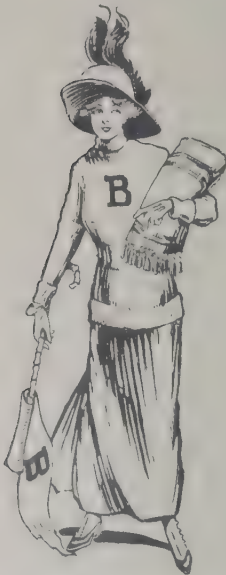
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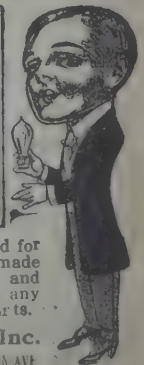
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II.

After the close of the present war, the world will be in a better position than it was before to judge whether or not Bismarck was one of the greatest of statesmen. Many have questioned it before; more will question it later. The present war itself will be cited as strongest proof that Prussia's conquests of 1864 and 1866, and that of Germany of 1870-71—all three products of Bismarck's diplomacy—have tended more to the undoing of the empire than to the aggrandizement of it. That Germany became the most disliked and dreaded of European nations may be traced to Bismarck. Until its present emperor's ascent to the throne, his will was almost supreme. So high stood he in the favor of William I, the emperor of his creation, so large was the power he wielded, so great was the worship of him by the people, that he came to regard himself almost as infallible. Opposition to him generally meant the doom of the opponent. Of a domineering temperament from the first, his later extraordinary successes made him intolerant of even the slightest opposition. He was an autocrat by nature. To quote Andrew D. White, who, having been twice American Ambassador at Berlin, had had exceptional opportunities for a study of Bismarck.

Bismarck an
Autocrat.

"He had never been able to work well with equals. Even in his young manhood, he could not work with his brother in managing his family's estates; in the various legislative bodies to which he had belonged he had constantly soared above his associates; at Frankfort, his one great effort had been to drive out the Austrian Ambassador, his only equal at the green table; in each of his embassies he had been surrounded only by subordinates; and when he became minister of the Prussian Kingdom he must be minister President. Therefore it was that as Chancellor he was the only Minister of the Empire. There was no other. He would have no Imperial cabinet. He called about him strong men, but they were known, not as ministers, but as "secretaries"; he would have "subordinates, but not colleagues." There was for a time a Vice President of the Prussian Ministry who acted as a sort of Vice Chancellor, but, after a brief service, he retired, and had no successor."*

**Seven Great Statesmen*, Chapter *Bismarck*.

He could never tolerate anyone alongside of him, who, possessing certain powers by right of office, was determined to exercise them in accordance with his best judgment. This autocratic trait of Bismarck became all the more pronounced the greater his power grew, until finally he seemed to regard his judgments almost as divine oracles, and opposition to them almost as sacrilege.

He could be brutal, toward those who persisted in opposing him. A highly esteemed Representative of Bavaria, which state, next to Prussia, is the most powerful in the empire, had one day voted contrary to Bismarck's wishes. Appearing shortly after at one of Bismarck's receptions, the latter received him, regardless of the presence of his wife and others, with reproaches so bitter and threats so galling that he left the palace immediately, presented his resignation to his Government, which resignation neither the King of Bavaria nor the Emperor of Germany could induce him to withdraw. Among the representatives at the Berlin Congress was a Turkish Pasha, who, at one time, had given offence to Bismarck. Upon being presented to the Chancellor, and upon offering his hand to him, Bismarck took it and shook it. But, immediately after, ordered water and a towel to be brought, and, in the presence of the assembly, washed his hands, showing thereby not that the hands of the distinguished Pasha were dirty, but that Bismarck's mind was sordid, that he had not forgotten a former-day offence, and that he was bound to be publicly revenged.

Bismarck could be as unscrupulous as he was brutal. Notwithstanding an act of Parliament to the contrary, he found a way for increasing the Prussian army in 1866, and for waging an unprovoked war with it against Austria. Determined upon war with France, he so shrewdly manipulated two different telegrams from the King of Prussia, by omitting certain words, as to excite the French into a declaration of war against Prussia, for which he had long and carefully pre-

Could Be
Brutal If
Opposed.

And as Un-
scrupulous
as Brutal.

pared. He disgraced and imprisoned and drove into exile Count von Arnim, a brilliant statesman, a member of one of the oldest and most honored families of Germany, because of his having held views respecting Germany's relationship with France that differed from those of Bismarck. He challenged to a duel the editor of the *Kladderadatsch* (the Berlin *Punch*) for having published an attack against certain measures of his, and yet used the columns of that very same paper for anonymously attacking certain measures of others.

One can be little in doubt as to what the attitude of a man like Bismarck must have been toward an opponent like Lasker, who, besides being a ready and well-informed speaker, and a forcible debater, was a Liberal, and still worse—a Jew. All these three constituted grievances in the eyes of Bismarck. He had little patience with speakers. According to his opinion, they but delayed action. They interfered with the plans of wiser men. Favorite declarations of his were "Not Words but Swords Win Battles," "A Sword in the Hand is worth a dozen Speeches in the Mouth."

Had Little
Patience With
Speakers.

He had still less patience with Liberals. To him they were but disturbers of peace, dangerous because they were poisoning the minds of the people against stable, "God-instituted" government. He readily recognized the divine right of Kings, but he was slow to realize that the people, too, had rights that were divine. He followed with ill-disguised displeasure the rapid progress that socialism was making, under the leadership of Karl Marx and Ferdinand Lassalle, both worshipped by their followers, and both Jews. Socialists were imprisoned and banished as enemies of the land, as disseminators of treason. Yet their numbers grew. Under the inspiration of such leaders as Liebknecht and Bebel, labor-organizations sprang up everywhere. Both these men were put into prison; their followers revenged themselves by electing their imprisoned leaders to the *Reichstag*. Bismarck

Less With
Socialists.

recognized that to crush this rapidly spreading menace he must resort to far more stringent measures than he had hitherto adopted.

Chance favored him. Two attempts were made on the life of the German emperor. One of the assassins was a worthless fellow, on whose body some socialistic literature was found. Bismarck had now the weapon he had long sought, for the suppression of socialism and labor-agitation. He dissolved Parliament; ordered a new election, which returned a large majority of reactionaries. Laws were passed prohibiting the existence of organizations composed of working-people and socialists. The makers of these laws little heeded the prophecy made by Lasker and others, that social democracy is far more to be feared under this law than without it, a prophecy that was fully realized in later years. Socialists carried on their propaganda in secret, and more successfully than ever. Representatives of theirs were elected to Parliament in increased numbers, where they enjoyed immunity from arrest and freedom of speech, and where they spoke freely, knowing that, being Deputies, their speeches had the right to be reported and published. In the year of Lasker's death, 1884, Socialists carried two of the six districts of Berlin, and two of the three districts of each of the cities of Breslau and Hamburg. Ten years later they registered over 2,000,000 votes, and elected more than two score Deputies.

We have hurried on a little too fast. Let us return to the time when Bismarck thought he had dealt socialism its death-blow. A like blow he next resolved to deal at the National Liberal party, of which Lasker was one of the founders and leaders.

Had Little Use
for Liberals.

The conspicuous part which, besides Lasker, such able and scholarly men as Ludwig Bamberger, and other liberal-minded Jews, played in that party, afforded Bismarck the desired weapon for attack. To bring it into contempt, and to undermine its strength, he spoke of it as the *Jew-Party*, and

gradually set afoot a movement, one of the most dastardly of modern times, of which we shall speak presently.

Like other Junkers of his day, and probably also of this day, Bismarck never had any love for Jews. One of his earliest speeches in the Prussian Parliament was a vigorous protest against granting the franchise to the Jews, declaring that the right to vote included the right to hold office, and that, as an officer represents the sacred majesty of the Christian King, the King would be disgraced, and the people humiliated, if a Jew were to be elected to an office. That speech greatly helped to defeat the bill.

**Had No Love
for Jews.**

He knew well enough how and where to find Jews when he needed their services. He called two of them to the Peace-Parley at Versailles, when he was driving a hard bargain with the representatives of unfortunate France. One of these was the eminent jurist Simson, later the President of the Imperial Supreme Court at Leipzig; the other, the great banker of Berlin, Bleichroeder. When the colossal sum was named which Germany demanded of France as indemnity, and when M. Thiers cried out aloud against the enormity of it, saying that it would be impossible for stricken France to raise a sum so large that, if the counting of it had begun at the birth of Christ, it would not yet be finished, Bismarck coolly replied: "I have provided for that very difficulty. I have brought with me a man whose people began counting long before the birth of Christ," and he introduced Herr Bleichroeder.

**Used Them
When He
Needed Them.**

Returning to Lasker, it was a subtle move on the part of Bismarck to strike at the man by striking at his faith and his people. It was the appeal to deep-rooted prejudice, the appeal that succeeds where all else fails. There was no other way of getting at him. Bismarck could attack neither Lasker's patriotism nor his integrity. He could find no vulnerable spot in his entire illustrious career. There were few men in political

**Unable to
Strike at
Lasker.**

life as righteous as Lasker. He was a man of little means, and little wants. He lived a simple, bachelor life in a simple third-story suite of rooms. He might easily have been rich; he might have lived in elegance, had he chosen to use his splendid talents for private ends, had he associated himself with the corruptionists of his day, instead of exposing them. Appointed, at one time, by the King to the position of President Judge of the Court of Appeals at Königsberg, in recognition of his distinguished services, he respectfully declined; he desired to maintain his independence, and he felt that his real sphere of usefulness lay in the Parliaments at Berlin. Almost his entire time was given to public duties. He was the first at the sessions, and the last to leave them, and conscientiously attentive to the proceedings all day long. Whenever an important issue was introduced, he was looked to for a comprehensive, scholarly discussion of it. During the fourteen years of his parliamentary life, he served on fifty-seven different Commissions, an amount of work that would have undermined a much stronger constitution than his. When Parliament was not in session, Lasker, the statesman, turned student again, digging deep, and searching far, for the well-springs of statesmanship. Unlike Lassalle and Marx, he was neither socialist nor anti-capitalist. He planted himself solidly on right and justice, believing that a righteous Constitution righteously administered is all that is necessary to assure national and civic welfare, and international peace. He was the foremost authority on Constitutional Law. Many of even the highest ministers sought his counsel, and felt safe when he approved the measure they proposed. He was by many regarded the *Aristides* of Berlin. His love of justice commanded the respect even of some of his bitterest antagonists. He was a tribune of the people. Their wrongs were his wrongs; their victories were his. He loved his country more than his life. Had he loved it less, he would have suffered less, and would have greatly prolonged his days.

Before any one knew how and whence, anti-Semitism had entered Germany, stalked unmolested under the noon-tide sun, spread the pestilence of Jew-hatred in every direction. "Down with the Jews! Out with them from political, professional, social, commercial life!" became its battle cry.

Struck at His
People by Cre-
ation of Anti-
Semitic Party.

The wild speculations in which the land had been indulged for a number of years, and a succession of bad harvests, had given rise to hard times. A victim was needed on whom the people could vent their wrath. The Jew was ready at hand. He was always at hand when a scapegoat was needed, when the attention of the people was to be diverted from the misrule of Kings, or from the blunders of their representatives. The Jews, it was declared, are aliens, feeding on the substance of the land, without contributing aught thereto. They are not Germans, never will be, never can be. They are Semites, not Aryans, and to be an anti-Semite is to show the true spirit of the German Aryan. Thus ran the new gospel. Every service rendered to the nation by the Jews, in time of war and in time of peace, every benefit conferred by them in almost every field of activity, was forgotten. Hatred against Jews was preached everywhere. It infected all classes. Jew-baiting became the order of the day. The mediaeval charge of ritual murder was revived against Jews. For the Jew there was but insult, boycott, violence, wherever he turned. Even Auerbach, one of Germany's greatest and most popular novelists, lived to see the windows of his dwelling smashed by rabid anti-Semites. Like other wares "*Made in Germany*," this anachronous article of Jew-hatred readily found its way into other lands, where it repeated, and even intensified, the brutalities it had committed at home. When Non-Jews of the prominence of Professors Virchow and Mommsen appealed to the nation for a return to reason, they were answered with derision. When the father of the present emperor, then a crown-prince, pleaded with the people for justice to the Jew, when he told them that the Jew had proved himself a valuable asset to the nation, his plea re-

mained unanswered. When the London *Times* declared that anti-Semitic outrages were a blot on the civilization of the nineteenth century, one of the German papers expressed itself as not at all surprised to find the *Times* defending the Jews, seeing that the word *Times* read from right to left, as Hebrew is written, reads *Semit* (the German for Semite).

The goal aimed at by Bismarck and his abettors was attained. Anti-Semitism disrupted the National Liberal party. At the election that followed, Lasker, Bamberger, and other leading liberalists were defeated. The Junkers were in absolute control, and their rejoicing was exceedingly great.

Disrupted
Liberal Party
and Defeated
Lasker.

Lasker felt keenly the turn which political affairs had taken, not because he had not been re-elected, for, even though he had been voted out of the Prussian Parliament, he was still a member of the *Reichstag*, and was returned to it at a later election—he felt keenly because his long labors in the Prussian Parliament in the interest of liberalism had come to naught. He was pained at the ingratitude of those who formerly gloried in his leadership, and enjoyed favors at his hand. He grieved when he saw how his fellow-Jews were made to suffer because of his political differences with Bismarck. He sorrowed most when he thought of the consequences which the disruption of the Liberal party would bring upon the nation, when he thought of the autocracy and bureaucracy and militarism that would supplant the rights which the Constitution had guaranteed to the people.

Lasker Sorrowed
Over Overthrow
of Liberalism.

In 1882 he was offered a renomination to the Prussian Parliament. He declined. He felt the need of rest and change. He had long cherished a desire to visit the United States, and to study its laws and institutions, and as he had a brother residing at Galveston, Tex., Mr. Morris Lasker, one of the representative men of the South, he turned his hope into reality the following year. The enthusiastic receptions that were tendered him in a number of our leading cities, must have

Visits United
States.

assured him that his struggles for the democratization of Germany had won the highest esteem for him in thousands of American hearts.

Upon completing his itinerary, early in January, 1884, he came back to New York, thence to sail homeward in time for the opening of the *Reichstag*. But the fates had decreed that he should never again reach his home alive. On the night of January 5th, 1884, he dropped dead on one of the streets of New York. His great heart, that had suffered long for freedom's sake, was destined to cease its beating in the Land of Freedom. The nation was shocked when it read the news on the following morning. The liberal-minded of all the world mourned when the cables flashed the news abroad. In Galveston the flags were at half-mast, and many of the business-houses of that city closed their doors as a sign of mourning.

**Drops Dead
in New York.**

The funeral service, three days later, at Temple Emanuel, was one of the most memorable of all the great funerals that have taken place in New York. So great was the throng that tried to force its way into the overcrowded synagogue that the police

**Impressive
Funeral Service.**

had to call out its reserves; to prevent people from being crushed to death. Among the guests and speakers were the distinguished soldier and statesman, Carl Schurz, a one-time fugitive from German tyranny, and Dr. Andrew D. White, President of Cornell University, who, when United States Minister to Germany, had frequently met Lasker, and had enjoyed many a conversation with him on matters relating to liberal government. In a letter received, a few days ago, from Dr. White, he tells me of the impression which that funeral made upon him thirty-four years ago, an impression so profound that not even the very busy life he has lived since has been able to obliterate it, or to dim it. To cite his own words:

"I recall Lasker's funeral at Temple Emanuel very vividly. Although I have been present at various funerals celebrated with great pomp, one of them that of the Emperor of Russia, a commemorative

funeral for a President of the French Republic, and one or two lesser royalties, the funeral of Lasker was altogether the most impressive, save possibly the first named above, that I ever attended. The music of orchestra, organ, choir, and congregation, was most perfect, and the audience very remarkable. You may remember that on the platform were Henry Ward Beecher, Dr. John Hall, and a large number of American Protestant ecclesiastics. It was really a noble tribute to a most noble man. And Carl Schurz was at his best."

And so was Andrew D. White, judging by the obituary which he delivered on that occasion, of which the following excerpts may serve as proof:

"Lasker was thoroughly loyal to his country, and he was more than that. He represented, something broader than the German Empire; something higher than its interests. His sympathies extended as far as mankind. His faith rose as high as human aspirations."

"He represented the idea of liberty, rational and constitutional,—not liberty which finds its joy in carnage, not liberty based on the whims of the mob, not liberty which produces rhetoric and nothing more, but liberty rejoicing in industrious peace, based upon principles, secured by institutions, insisting not only upon rights but also upon duties."

"He represented also the idea of reform,—not of reform by vague declaration, or by shielding partisan friends and exposing partisan enemies, but by thorough study of the defects of his own country and the excellencies of other countries, by fearless exposure of malefactors, whether high or low, whether of this party or that, by an honest struggle against that greed for place or pelf, which, in this century, is the main agent in debauching legislation."

"He represented the elevation of man, not by dreaming over romantic ideals, not by making of existing society a heap of ruins, not by undermining the strength of the individual, and adding to the strength of the state, but by steadily increasing the sum of truth and justice in laws, in institutions, in the hearts of men."

"As a writer and scholar he took high rank in a land richly endowed with writers and scholars. As a thinker he took a wide range. As a statesman few equaled him in the work of carefully adjusting an ancient state to a new time. As a debater, among all that brilliant galaxy of German statesmen, no one surpassed him in keenness and vigor."

"There was little, indeed, in mere external circumstances to aid him in achieving this position. Among princes by birth he stood a plebeian. Among princes of finance he stood a simple professional man, who gave little thought to increasing his modest income. But he was their peer. Whatever of nobility a prince of the realm might feel due

to his order, whatever of honor a prince of finance might feel due to his calling,—so much of nobility, so much of honor, Edward Lasker felt due to himself and to human nature. No sane man ever charged him with dishonor; none could imagine him anything but incorruptible."

"Though pre-eminently a tribune of the people, he rose above the temptations which usually weaken a man in that position, for in his public utterances he rose above demagogism, and in his private utterances, above cant. He was never diverted from his course by a desire to increase his fortune or his reputation. He had risen, indeed, above the fear of punishment, and the hope of reward."

"His death honors him not less than his life. He was in his prime, but worn out with labors for his country. As Milton, in one of those sonnets which touch the highest point ever reached by English poetry, declared sadly but proudly that his eyesight had been 'lost in liberty's defence,' so Lasker, as he found his strength failing, might have claimed as proudly that he had given health and life for the same noble cause."

"No barriers of creed could shut out from him the view of brotherhood. Never was he more vigorous than when he stood up for the rights of Roman Catholics in the German Parliament; never more eloquent than when he stood by the grave of his Protestant friend Twesten. He came of that race which was upheld for thousands of years, against all temptations, all sophistry, all obloquy, all cruelty, the idea of the Divine Unity. He loved his race, but he rose superior to all the environments of race and creed. Like Baruch Spinoza and Hugo Grotius in the seventeenth century, like Moses Mendelssohn and Gottfried Lessing in the eighteenth century, so did Edward Lasker in the nineteenth century belong to the good and noble and true souls who have striven to make this earth better and more beautiful, who, whether Jew or Gentile, form the true elect of mankind, the very Israel of God."

Four days after the deeply impressive funeral service at Temple Emanuel, New York, the House of Representatives at Washington stopped the order of its business to pay its tribute of respect to the departed statesman, and to adopt the following Resolutions:

**Resolutions of
House of Repre-
sentatives
Ordered to Be
Presented to
REICHSTAG.**

"Resolved, That this House has heard with deep regret of the death of the eminent German statesman, Edward Lasker, that his loss is not alone to be mourned by the people of his native land, where his firm and constant exposition of and devotion to free and liberal ideas have materially advanced the social, political, and economic condition of these peoples, but also by the lovers of liberty throughout the world.

"That a copy of these Resolutions be forwarded to the family of the deceased as well as to the Minister of the United States, resident at the capital of the German Empire, to be by him communicated, through the legitimate channel, to the presiding officer of the legislative body of which he was a member."

These Resolutions, though passed unanimously by so distinguished a body as the House of Representatives of a friendly nation, and presented, in due form, to the Chancellor by the American Minister at Berlin, were never submitted to the *Reichstag*. Not even the death, far from home, of his one-time political opponent could soften the heart of Bismarck. Claiming that the Resolutions contained an implied criticism of the German Government, and undeserved praise for Lasker, he returned them to the senders. He gave the United States clearly to understand that it had better mind its own business and leave it to the Germans to mind theirs. This contemptuous treatment of a well-intentioned act on the part of the representatives of the American people created widespread indignation in our country, and, coupled with a number of other unfriendly acts by representatives of the German nation, accounts for much of that deep-rooted dislike that was found existing in American hearts against the Kaiser's Government at the outbreak of the present war.

The body of the dead statesman, accompanied by his brother, Morris Lasker, of Galveston, arrived in Germany.

**Funeral at
Berlin Unat-
tended by Bis-
marck and His
Staff.**

Great preparations had been made for a public funeral service worthy of the position Lasker had occupied, and of the distinguished services he had rendered to his nation. The officials of the *Reichstag* asked for no representation. A vast concourse of people gathered within the chief synagogue of Berlin, and outside of it; thousands accompanied the remains to their last resting place; thousands thronged in the evening to hear the memorial address by Lasker's learned colleague and life-long friend, Dr. Bam-

berger; neither Bismarck nor any of the Secretaries of the Reichstag were to be seen at any of these places. The order for their absence had apparently emanated from the chancellery, and the order was obeyed, even by those who had attained unto their positions through the help of Lasker.

If they thought that their presence might create sentiment in favor of the principles for which Lasker had fought and suffered and died, their conspicuous absence effected it far better than their presence could possibly have done.

A reaction in favor of the National Liberal party set in, and grew apace. Bismarck was obliged to back down from what he had at one time declared to be his irreconcilable attitude toward the Roman Catholics of his country. Anti-Semitism rapidly declined. Stoecker, the court preacher of Berlin, its chief representative, was dismissed. Others of its leaders were either imprisoned for libel, fraud, or assault, or they were confined in insane asylums as madmen. In the end, it ceased altogether as a political party. In the measure that anti-Semitism declined, Socialism advanced, until finally it was able to defy the powerful Chancellor, and to compel him to adopt many of its proposed measures in the interest of the laboring man, the proponents of which measures he had formerly imprisoned or driven into exile.

**Reaction in
Favor of Lib-
eralism and
Socialism
Ensued.**

In the end, the power of the Liberals and the Socialists became so strong, and their antagonism to autocracy and militarism so menacing, that the present emperor of Germany, shortly after his advent to the throne, felt obliged, if even but for his own protection, to compel the great Chancellor's resignation.

**Bismarck
Forced to
Resign.**

Bismarck himself had now a taste of that bitter cup of ingratitude which he himself had made Lasker to drain.

And the German nation has paid dearly, during the past three and a half years, for having refused to heed the good counsel of Lasker and of his fellow Liberal Leaders,

and for having given an all too ready ear, and an all too slavish obedience, to the autocrat of autocrats.

The policy of Lasker would have saved the German people from the hatred of the world; that of Bismarck has

Lasker Friend
of Germany,
Bismarck Its
Enemy.

ingulfed them in it. The statesmanship of Lasker would have saved the German nation from the clutches of militarism; that of Bismarck made it a nation of "Blood and Iron."

The wisdom of Lasker would have raised it as high as the diplomacy of Bismarck has brought it low.

Well may we be proud as Americans that Edward Lasker had within him not only the spirit of American laws and institutions and ideals, but that he also breathed our air, trod our soil, and consecrated it by passing from it into The Beyond.

Well may we be proud as Jews that Lasker was of our faith and people, that he embodied in his spirit the yearnings and aspirations of Israel's prophets of old.

Well may we be proud as Philadelphians that it has been given to us to stand within the shadow of the greatness of the Lasker name and fame, through the splendid Memorial Building, which the family of the late Morris Lasker is rearing near this city, on the grounds of The National Farm School. Much of the excellence of Edward Lasker had its counterpart in his brother Morris. Like opportunities might have called forth like achievements in the latter. He was richly possessed of like ideals, like courage, like love of right and justice.

Germany little appreciated the rare treasure that had been vouchsafed to her in the possession of the elder of the two Laskers. She will understand it better after this war will be over. Even though too late, she will recognize that Bismarck was one of her greatest enemies, Lasker one of her greatest friends.

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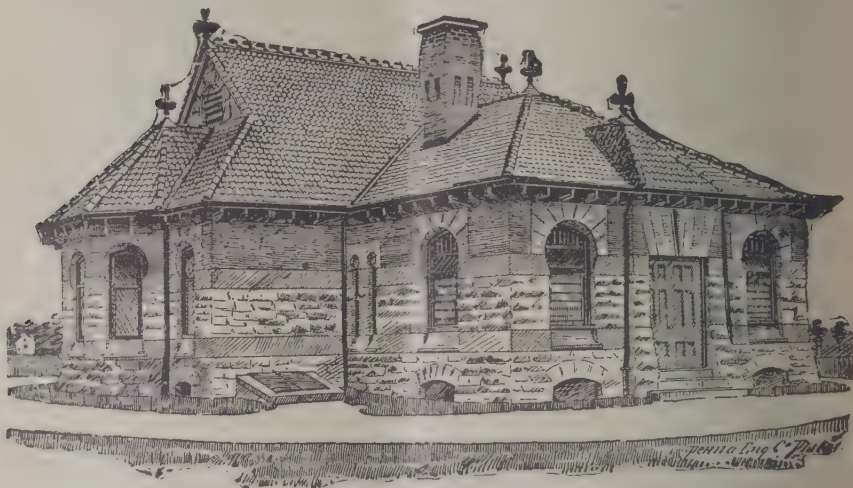
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By

Rabbi Jos. Krauskopf, D. D.

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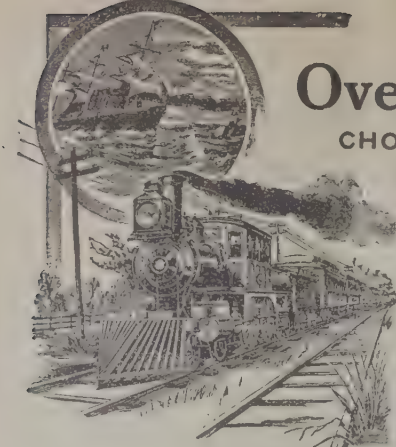
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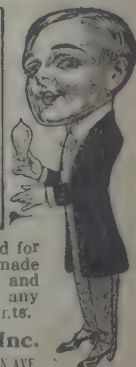
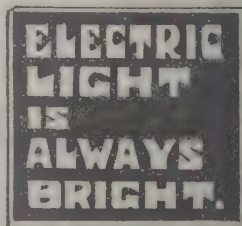
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'Hed Gadja.

(*Retribution.*)

By

Rabbi Jos. Krauskop f D. D.

'Hād Gādja.

(*Retribution.*)

A PASSOVER SERMON AT TEMPLE KENESETH ISRAEL.

By RABBI JOS. KRAUSKOPF, D.D.

Philadelphia, March 28, 1918.

"The Lord, the Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, unto the third and unto the fourth generation."—*Exodus*.

"Princes have persecuted us without a cause;
But our hearts trusted, and the Lord was our help.

"God bringeth the oppressed into prosperity;
But for the oppressors He prepareth destruction.

"Fret not thyself because of evil-doers,
Neither be thou envious of the unrighteous.

"For they shall be cut down like grass,
And wither as the green herb."—*Psalms*.

"Because of wrongs and violence and greed of gain,
Dominion passes from nation to nation.

"The Lord casts down the thrones of the haughty,
And sets the meek in their stead.

"He takes the power from the great, and destroys them,
And makes their memorial to cease from the earth.

"All oppression and injustice shall be blotted out;
But true dealing shall endure forever."—*Ben Sirach*.

This is a week-day morning, during a season of the year when duties of various kinds generally require people in places other than synagogues. This is a season of the year when the call of early spring makes keeping indoors irksome, when people generally are controlled by a strong desire to be in the open as much as possible. And yet, this Sanctuary is well-filled this morning, and in thousands of other synagogues are witnessed gatherings like unto this. Wherever Jews reside in sufficient numbers, they assemble today in festive spirit to celebrate the service that commemorates Israel's passing out of slavery into freedom, out of Egypt to the yonder shore of the Red Sea, where they founded the first Republic, a Government that was the very opposite of that despotism, under which they had slaved and suffered for hundreds of years.

**Jews' World-wide
Celebration of
Passover.**

It is said that after the three hundred thousand Jews had been driven from Spain, Torquemada, the Grand Inquisitor, who was responsible for the Expulsion, approached King Ferdinand and Queen Isabella, and said to them: "The expulsion of the Jews is completed. The Jews are out of the land. You will hear of them no more. And what is better still, our expulsion of them means their extermination. No other country will harbor those whom Spain has seen fit to cast out."

**Their Extermination
Had Been
Predicted.**

Does this scene this morning, and the like scenes throughout the world, prove that Torquemada was a Prophet as well as an Inquisitor? Half a dozen squares North of us worships a congregation, many of whom are descendants of those who were victims of Torquemada's bigotry. Your own two Rabbis on this platform are descendants, on their mother's side, of exiles of Spain.

Had Torquemada reason for prophesying as he did? Yes. No one could have witnessed those awful scenes that attended the expulsion, no one who knew of the sufferings that followed, of the thousands that died from exposure and starva-

**Predictor Knew
Not That God Is
Israel's Ally.**

tion; of the thousands that were cast off on the shores of Africa, where they were devoured by wild beasts, of the thousands that were seized and sold into slavery, of the hundreds whose bodies were ripped open in the hope of discovering gold, which the exiles were suspected of having swallowed, not having been permitted to carry gold out of the land; of the fate that was worse than slavery, worse even than death, that awaited those who were granted a temporary sojourn—no one who knew of these indescribable sufferings could have thought otherwise than that the end of Israel was at hand, that, as Spain had done, other nations would do, that Israel would soon be counted with the dead.

Torquemada did not know, and others have not known since, that weak and defenseless as Israel was, it had then, as it had had before and since, an Ally, one more powerful than all the Kings and Queens and Inquisitors, more powerful than all the armies of all the nations of the earth, that Ally was and is God.

It is also said that Frederick the Great, of Prussia, during a conversation with Voltaire, when the latter was guest at the royal palace at Potsdam, expressed himself strongly in favor of the belief in the existence of God. Asked, by the French sceptic, for his proof, the King replied, that he found it in "the Persistence of the Jews." Pressed by the philosopher for fuller explanation, the King replied that the continued existence of the people of Israel, despite world-wide persecutions, such as no other people had ever been called upon to endure, persecutions so long and bitter that other peoples, who had not been made to suffer one-half the cruelties which the Jews were obliged to suffer, utterly succumbed under them, such a miraculous preservation of a weak and scattered people, without having been kept together by a common head, or a common homeland, or a protecting army, or a powerful ally, can be ascribed only to a supernatural cause, only to a determination by a Higher Power that Israel shall not perish, that

Persistence of Jew
Given as Reason
for Belief in Ex-
istence of God.

Israel shall and must live,—this it was, the King replied, that led him to his belief in the existence of God.

Frederick the Great's reason for his belief in the existence of God may seem as strange to you as it did to me, when

God's Self-
Revelation in
Science.

I came across it first. I had studied other, and what seemed to me stronger, reasons for that belief. I was then in the heyday of my enthusiasm for science. It was in the days when science fairly ruled the world of thought, when men pronounced the name of Darwin, Spencer, Huxley, Tyndal, Haeckel, with a reverence equal to that with which men before them had uttered the names of the great prophets. It was in the days when I spent much time in laboratories and in the observatory, and feasted on the marvels there revealed, and learned of the arguments there advanced in support of a belief in God. There was the argument of Creation that made belief in the existence of a *Creator* necessary, since nothing can create itself. The Law that ruled the universe pointed to a *Supreme Lawgiver*. The Harmony that swayed it pointed to a *Supreme Harmonizer*. The Prevision and Provision displayed for the protection and sustenance of man and beast, pointed to a *Supreme Provider*. The marvelous Wisdom manifested in the tiniest, as well as the mightiest, of the things created, pointed to a *Supreme Intelligence*, to an *All-pervading Supreme Power*.

Gradually, as my mind ripened, I passed out of the realm of Nature into that of History, and it was there

His Greater
Self-Revelation
in History.

where I beheld a Self-Revelation of God even more convincing than that which I had beheld in the realm of Nature, than ever I had discovered in observatory or laboratory, or in text-books on science. In time, all history became to me instinct with the presence of God. I saw His Hand-writing in the mighty tomes that told the story of the nations. I heard His Voice in the roar of battles, in the cries of outraged people for liberty and right and justice, in the deafening crashes with which mighty empires tumbled into ruin. I saw His

Presence at some of the mightiest scenes enacted on the world's stage. I saw Him when Israel passed from oppression to freedom; when, at the foot of Mt. Sinai, Moses proclaimed his Decalogue; when Judas Maccabee, with his small army, routed the mighty hosts of the Syrians; when the Barons of England wrested the Magna Charta from King John; when Martin Luther defied the tyranny of the church; when, with the same pen with which Ferdinand and Isabella of Spain had signed the edict that exiled the Jews from Spain, they signed the decree that permitted Columbus to sail forth on his voyage of discovery, a voyage that was destined to open a new home, one far better than the Jews had possessed since the days when they were driven from their original homeland. I saw God guiding the frail Mayflower, with its precious load, across the wild and unknown ocean, and landing it safely at Plymouth Rock. I saw Him guiding the hand of Jefferson when he wrote the Declaration of Independence, and heard His voice when it was read to our Colonial Fathers, and when our Liberty Bell rang it out to all the land, and to all inhabitants thereof. I saw His Presence at Napoleon's rout on the battlefield of Waterloo, and at General Lee's surrender at Appomattox. It was His Will that I heard enunciated when I read Abraham Lincoln's Emancipation Proclamation, that broke the shackles of slavery from off the hands and feet and minds of millions of negroes.

Whatever history I read, I found it permeated with Divinity. I found Divine Justice its central and eternal law. In vain man's might tried to crush it. In vain man's arrogance tried to laugh it to scorn. In vain the Pharaohs cried: "Who is God that we should hear him or fear him?" In vain they counted on their safety because Justice tarried long. The great Dispenser of Justice, who sits on the throne of the universe, is not, never was, never will be, in a hurry. He comes with leaden feet, but He comes at last, and He strikes with an iron hand, and hard, and utterly crushes what He

**History Per-
meated With
Divine Justice.**

strikes. Nemesis neither sleeps nor slumbers. She may tarry long, but when she comes there is no mistaking her; and when she leaves there is no distrusting any longer in a God of Justice. Forgetting the Biblical teaching that a thousand years are in God's eyes as but a day, the unpunished evil-doer may long exult in his wickedness; the righteous sufferer may be long perplexed in his unanswered trust. But, throughout it all, the student of history, hears athundering down the ages the message of God: "To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste." And he finds little trouble in verifying it within the vast store house of past events. Caesar had his Brutus; Charles I., his Cromwell; George III., his Washington; Marat, his Corday; Napoleon, his Wellington. And like unto these, men of our own time, deserving a like fate, will meet their doom.

It was no new discovery of mine when I found the presence of God in the pages of History; neither was Frederick the Great a discoverer of a new thought, when, in the persistence of Israel, he found proof for the existence of God. He, in his day, and I, in mine, could easily have learned it from the quaint allegory, written many centuries ago, and found in the Passover *Seder* Ritual, under the name of '*Had Gadja*. To the general reader it seems but a nursery song, intended for the entertainment of children, akin to the story of "The House that Jack Built." It tells of a father who bought a kid which was bitten by a cat. The cat, in turn, was bitten by a dog; the dog, beaten by a stick; the stick, burnt by fire; the fire, extinguished by water; the water drunk by an ox; the ox, killed by a slaughterer; the slaughterer slain by the angel of death; the angel of death, slain by God. The student, however, discovers in this tale an esoteric meaning. While the author intended to entertain children, he meant it to instruct the elders as well. While he wanted to impress upon the little ones the lesson that they who do evil

Taught by 'Had
Gadja Allegory.

will have evil done to them in return, he wanted to teach their elders the greater truth; that the hand of God may be clearly traced in the affairs of nations, that *the Law of Retribution is as operative in History as the Law of Gravity is in Nature.*

The '*Had Gadja*', read in this light, acquires a new and a luminous meaning. The kid stands for Israel; the cat for Egypt; the dog, for Assyria; the stick, for Babylon; the fire, for Persia; the water, for Greece; the ox, for Rome; the slaughterer, for the Turk; the angel of death, for the Christian, from whom, in the end, God will wrest the sword, and establish the Kingdom of Heaven on earth.

*Retribution as
Operative in His-
tory as Gravita-
tion in Nature.*

Turn to your pages of History, and read there the verification of this teaching: Israel overpowered by the Egyptian; the Egyptian overcome by the Babylonian; the Babylonian conquered by the Persian; the Persian, by the Greek; the Greek, by the Roman; the Roman, by the Barbarian; the Barbarian, by the Christian, and the present hour reveals nothing as strongly as that God is having a reckoning with the Christian.

Turn to History a second time, see Israel conquered by pagan Rome, Rome conquered by the Christian, the Christian of the Orient overcome and disestablished by the Mohammedan, and, in our day, the Mohammedan of Palestine conquered by the Englishman, and the Holy Land offered to Israel for its re-establishment in its ancient homeland.

Turn to History a third time. Turn back to Spain, some four hundred years, to the time when she was the mistress of the old world and of the new, when she was the granary and mart of Europe. Not Egypt in her greatness, nor Assyria, nor Chaldea in their splendor, not even Rome in her power, could rival that land in the day of its glory. It was the industry and brain-power of the Arab-Moor and of the Jew that had laid the foundation, and had reared the superstructure of that prosperity and greatness. Suddenly the Church was seized by a fear that prosperity could not

continue in a country, in which the Trinity-rejecting Jew was tolerated. Race-hatred and religious fanaticism were set aflame. The rabble was in its element; a feast of plunder was at hand. Forgotten was the fact that the Jew had been a resident of Spain for many centuries, in many instances even longer than the Spaniard himself. Forgotten were the services he had rendered, and still did render. Stripped of his possessions, he had to seize the wanderer's-staff and go forth into the world, a homeless, broken-hearted exile.

And his kinsman, the Moor, he too, had to go.

But with the Jew and Moor went the prosperity of Spain. The ablest of Spain's husband-men and artisans, merchants and manufacturers, financiers and statesmen, had been thrust out, and there was no one to take their place. Stagnation ensued. Commerce ceased. Famine followed. Population diminished. Defeat followed upon defeat. One after the other of her fairest possessions in the old world and in the new were torn from her. From the highest power of Europe she sank to the most degraded. She, who had shipped supplies to the ends of the world, was obliged to go abroad in search of her necessities. She, who had furnished the world with its most skilled artisans, had to invite from abroad the few she could employ.

Never was there a fall so speedy and so fatal; never a curse so inexorable, never a punishment so relentless! There she lies in one of the most favored spots of the earth—washed by ocean and sea, warmed by genial sun, blessed with ample harbors, with fertile soil, salubrious climate, rich mines—there she lies, shrunken, shrivelled, church-ridden, scarcely a shadow of her former greatness.

Turn back to Russia, to the Russia of even but a few years ago, when she stood in the zenith of her power, when her empire was the largest and most dreaded on earth; when the size of her population was second only to that of China; when her area was nearly nine millions of square miles, nearly three times as large as ours; when she was able, if need required, to raise an army of eight million men; when

she was courted by the most powerful nations of the earth, when the will of the Czar was absolute; when his merest wish was law. See that same Czar now, a prisoner in the very Siberia which he, and the Czars that had preceded him, had peopled with prisoners, whose only offense was their love of liberty, and their endeavor to secure it for themselves and others. See the land now, rent asunder by external and internal foes, see its army decimated, its people impoverished, powerless, leaderless, its one-time friends its enemies, its only reliance on certain individuals of those very Jewish subjects whom it had oppressed during long and cruel centuries, whom, by all manners of outrages and massacres, it had tried to thrust out.

People have had a hard time with their God-belief in recent days. The mighty cannons, that have roared on European battlefields, and that have blasted mighty armies into fragments, have also shattered the faith of peoples. "There is no God," people say; "There can be no God, when such a war as this is possible. If there is a God, and He is just, where is He, and where is His justice? Why has He suffered the outbreak of this war? Why has He permitted the continuance to this day of its indescribable cruelties and outrages and slaughters?"

**Peoples' Faith
Shaken by
Present War.**

Alas, for the blindness of men. They ever fail to see God where He is most to be seen and heard and felt. What is this world war, but *God's Day of Judgment*. What are these corpse-strewn battlefields, but *God's Place of Visitation*?

**Fail to See
God's Day of
Judgment.**

For centuries, men have prayed to God with their lips, and have denied Him with their hearts and hands. For centuries they have mouthed in their churches of a Saviour having come to establish peace on earth, and good will among men, and that theirs is the divinely entrusted duty to help Him establish the Kingdom of Heaven on earth. They have spoken unctuously of the blessedness of non-resistance, of turning ene-

**Nations Have
Invited God's
Visitation.**

mies into friends by forgiveness and forbearance. They have spoken of the wrongfulness of murder, theft, covetousness, yet, even while professing these things, they openly violated their professions. They have sent men to jail for stealing a loaf of bread, and awarded medals of honor to the men who, with the edge of the sword, stole provinces, empires, from defenseless peoples, and butchered countless thousands of men in winning those medals.

Go to the nations in Asia and Africa, and to the small, defenseless nations of Europe, who had lands or treasures which were coveted by the powerful nations of Europe, nearly all of the latter professing Christians; go to the black man, the red man, the yellow man, the brown man, the helpless white man, and let these tell you how Christian nations have acted toward them, how, if they refused to give up what was their own, even if they but spoke of resistance, they, who professed themselves followers of the Prince of Peace, waded to their knees through the blood of those whose only crime was that they possessed what the mighty desired.

Make a tour around the world. Sail westward from San Francisco, and observe as I have, that after leaving Japan, you do not enter a single harbor, either in China, or in the Malay Peninsula, or in Java, or in Ceylon, or in Burmah, India, Egypt, but that it belongs to one or the other of European nations, but that it has been torn from the natives by right of might, by violence, outrage, murder. Note how China with her three thousand miles of coast line, and some of the finest harbors in the world, has not one decent harbor in her own land which she has a right to call her own.

Wilfully the freebooters ignored the lesson which their religion taught. Wilfully they shut their ears to the Voice of Justice, that spoke to them in warning out of the ruins of one-time mighty Egypt and Rome, out of the desolate sandheaps under which lie buried one-time mighty monarchies, whose insatiable greed led them to carry the sword

of conquest and the firebrand of destruction to countries far and near.

Like the nations in ancient days, the rapacious nations of our time ignored not only the lesson the *'Had Gadja* taught, but also the yet earlier lesson which Moses taught, which we repeat with deeply impressive solemnity during our every Service: "God is merciful, gracious, long-suffering, of great kindness and truth, showing kindness unto the thousandth's generation, forgiving sin—but *He never lets the guilty go unpunished.*"—Exod. XXXIV, 6-7.

God Never Lets
the Guilty Go
Unpunished.

Yea, an eternal truth it is that God may be slow in coming, but He comes, that if slow in striking, in the end He strikes, and strikes hard, and all the harder the slower He comes. The world is paying today the cost of its long years of greed, cruelty, injustice. The world-war proves anew that God is still in the Heavens, that Supreme Justice still rules the Universe, and that wars will rage and hearts will ache, and human beings will writhe in agony, until justice will rule on earth as it rules in Heaven.

In due time, God will make known why He has chosen and spared the Jew, why not all the expulsions and expatriations and cruelties have been able to exterminate him. In due time, God will make it known that the Jew has been spared to do the work which the Christian undertook to do eighteen hundred years ago, and ignominiously failed, notwithstanding that he had at his command the support of mighty rulers, and powerful nations.

God Will Make
Known Why
Jew Spared.

The Jew's day will dawn; his hour will strike. The failure of the present-day civilization is proof sufficient that the world has need of him. He was supplanted eighteen hundred years ago, but not to the world's advantage. He has been repressed and debased, but the world has suffered the sin thereof. It will not be, today, nor tomorrow. Century-rooted errors and prejudices are not dislodged in a generation or two. Triumphs of the importance of the

Jew's full and final emancipation never succeed before a hundred failures, seldom before a thousand efforts. But there will be triumph in the end. As Paul said: *Salvation will be of the Jew.*

The coming of that time could be greatly speeded, if the Jews themselves were to recognize that their hour is approaching, that the opportunity for which they have long waited has arrived. The present war is God's call to the Jew to put on his spiritual armor, and with it enter upon the emancipation of the world, upon hastening the day which the Prophets predicted, when nations "will beat their swords into plowshares, and their spears into pruning hooks, when nation will not lift up sword against nation, nor learn war anymore, when every man will sit under his own fig tree, with none to hurt him, with none to make him afraid."

**Jew Must Speed
World's
Emancipation.**

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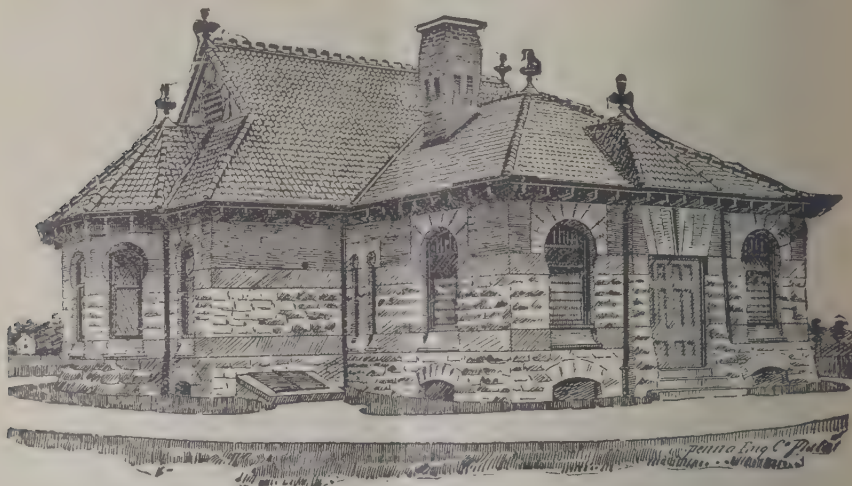
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SUNDAY DISCOURSES

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Are You With Us or Against Us?

By

Rabbi Jos. Krauskopf, D. D.

PHILADELPHIA

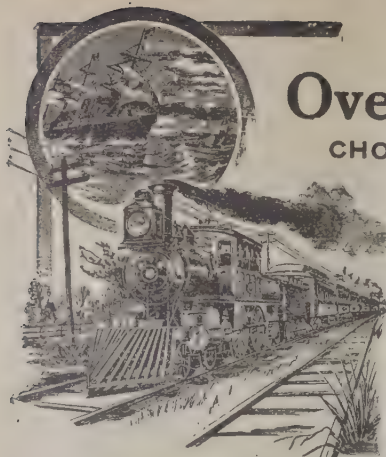
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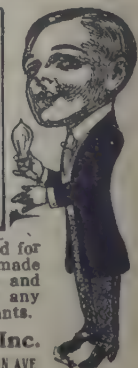
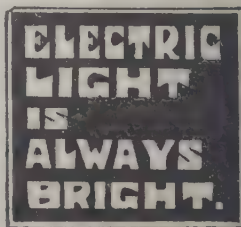
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Are You With Us or Against Us?

AN ADDRESS BY RABBI JOS. KRAUSKOPF, D.D.

April 6, 1918.

I have been told that at a certain meeting a gentleman remarked that the rich and not the poor should be asked to subscribe for Liberty Bonds. His remark was very unfavorably received, and he came dangerously near being regarded disloyal to his country, and receiving the treatment that is generally accorded to such.

Strange to say, when I heard of this, I saw nothing disloyal in his remark. I fully believe that only the rich shall subscribe for Liberty Bonds, that the poor shall be exempted from subscribing even as much as a penny to the loan of the three billion dollars, which the country is raising at the present time. There is no difference of opinion between him and myself, if the words he used convey to him the meaning they convey to me. The difference probably lies in his giving the words *rich* and *poor* a definition other than is warranted. To me that man is poor who is dependent on public charity, or who, broken in health and spirit, and bowed down by weight of years, barely succeeds in eking out even a precarious existence from the little that is left of his former-day earnings. That man is poor who knows not where his next meal is to come from, or who, notwithstanding hard work, does not earn enough to satisfy his family with the necessities of life. Any man belonging to one or the other of these classes is poor, and exempted, for the very

**Who Is Exempted
From Subscribing
to Liberty Bonds.**

best reasons in the world, from subscribing to Liberty Bonds.

Every other person is under obligation to subscribe for Liberty Bonds, for such persons belong to the well-to-do.

**Of Whom Sub-
scription
Expected.**

Every man or woman is rich, who is of sound body and sound mind, who has sufficient means to supply the necessities of life for self and family, and some enjoyments besides. Every man or woman is rich who has money enough for some of the luxuries of life, such as varieties of clothes, adornments, theatres, operas, concerts, dances, movies, vacation trips, cigars, candies, and the like. The Nation has every reason to regard such as these as able to subscribe, in accordance with their means, for one or more of its Liberty Bonds. And if these do their patriotic duty, the Bonds will be over-subscribed, for of such as these, probably three-fourths of our Nation is composed.

If these refuse to do their duty, they may be rightly regarded disloyal to their country.

Every man is disloyal to his country who, earning more than is absolutely necessary for the maintenance of a decent

**He Who Can Sub-
scribe and Will
Not Is Disloyal.**

livelihood, refuses to devote a part of his surplus to the relief of his country, in the hour of its need. He is disloyal to himself for failing to recognize that a nation is not a separate entity; that a nation is but a composite of all its citizenship, of which citizenship he, himself, forms a part; that when his nation is in need, he, himself, is in need; that when his nation is in danger of defeat or overthrow, or subjection to a foreign, tyrannous power, it is he, himself, who is in danger of being defeated, overcome, tyrannized, and that, therefore, he is but protecting himself from danger when he protects his nation.

In the light of this conception of rich and poor, were I to ask for a show of hand in this assemblage, how many

of you would dare to vote yourselves poor?

How many of you could do otherwise but class yourselves with the well-to-do? How

**Dare You Say
You Cannot
Subscribe?**

many of you, commanding comfortable homes and abundance of food, possessing ample means for pleasures and pastimes, will dare to stand up and declare that you cannot spare twelve cents a day, aye, many times twelve cents a day, with which to purchase Liberty Bonds in aid of the Nation that has made your abundance and pleasures possible?

And it is not only a desire to shield oneself from a possibility of encountering personal danger by his country being conquered and sacked and plundered, and many of its inhabitants assaulted, murdered and carried off as prisoners, that should move a citizen to come to his country's aid. Such aid would have nothing of patriotism in it. It would be all selfishness. It would seem very much like giving the Nation one dollar's worth of support to get a hundred dollars' worth of protection in return.

The patriotism that is cherished by all true men and women, the patriotism that is worthy of its name, the patriotism that has merited the song and praise of the bards and poets of all ages and all climes, is the patriotism of gratitude and appreciation,—gratitude for all that one's country has done for its people; appreciation of the principles of liberty, equality, justice, on which such a country as ours is founded and maintained.

**Subscription a
Sign of
Gratitude.**

What can a country do for its people which our country has not done for ours? Tell me, ye who are immigrants, or descendants of immigrants,—and what white person in this country is not either the one or the other—tell me, why did you, or why did your fathers, come to these shores? What treasures have you or they brought along? What lands of ease

**What Our
Country Has
Done for Us.**

and comfort and abundance have ye or they left behind? What treatment was accorded you, what opportunity was afforded, when you, or they, were still in the old country across the seas?

Is it not true that most of you came here from lands of oppression and intolerance, from lands where you suffered degradation and injustice, from lands where governments ruled you with iron hands, and robbed you of your substance, where liberty of conscience and freedom of speech were denied?

Is it not true that the fathers of most of our people came to these shores from lands where opportunities for education were stinted or wholly denied, where efforts for self-advancement were hampered on every side, where, notwithstanding the hardest kind of work, and most self-denying economy, they found themselves as wretchedly poor at the end of the year as they were at the beginning thereof?

Is it not true that, upon coming to these shores, they entered, as it were, the Promised Land, a land overflowing with milk and honey, a land with golden opportunities for self-advancement, a land in which not only every human right was protected, but even fostered and furthered, by liberal laws and equitable government?

Is it not true that many of them became prosperous here, that some of them acquired fortunes here far beyond their most daring dreams of former days?

Is it not true that you, their heritors, enjoy ease, comforts, luxuries, liberties, protections, such as the impoverished and oppressed of other lands can scarcely conceive?

Is it unjust, therefore, if a country such as yours, a country that has conferred upon you and yours such inestimable blessings as I have enumerated, asks you to do a little, a very little, for it in return, in its hour of need?

I say "a very little," for what is it that your country asks of you? Nothing more than that you should lend it a

little of your money, money that you can easily spare, *money not to be given but simply to be loaned to your own nation, at the splendid interest of 4¼ %*, a larger interest than is paid for an absolutely safe investment anywhere in all the world, for there is no security, no guarantor, as safe, as secure, as solvent, as the Government of the United States.

**The Little It
Asks in Return.**

Your country does yet more than guarantee you a splendid, absolutely safe interest on the money which it asks you to lend to it. It safeguards all the other monies or properties in your possession. For, understand well, the Government of the United States asks of each of you the loan of a little of your money, that by means of it, it may so equip itself as to be able to ward off from the nation an enemy so powerful and so pitiless that, were he to win a decisive victory over us, were he to effect a landing on our shores, and overpower our people, he would take possession, not only of our land, he would not only rule us with an iron hand, he would not only suppress our rights and liberties, but he would also seize our monies and confiscate our properties.

Therefore, in lending to your country, you are far more lending to yourselves. In helping your Government you are far more protecting yourselves. In subscribing for a \$50, or \$100, or \$1000 Liberty Bond, every cent of which is to be returned to you with a handsome interest, you save yourselves from paying probably one hundred times as much in indemnity to an enemy conqueror, of which indemnity not a cent will ever be returned to you.

**In Helping Your
Country You Are
But Helping
Yourselves.**

What, if an epidemic, that is exacting a terrible toll of life whatever place it enters, were threatening your city? What would not the precautions be which you would institute to guard yourselves and yours against the scourge? What monies would you not be willing to spend to escape the pitiless monster? Even the sacri-

**A Threatening
Scourge.**

fice of your last cent would seem as nothing to you, if by it you would save what is far dearer to you than your money—your life.

Such a danger is threatening your land. Such a scourge may reach your gates, and enter your cities. What, if our brave soldier boys abroad, and our valiant allies, unaided by us, were to be utterly routed? What, if their conqueror were to become the conqueror of all the world? What if he were to overrun our land, and deal with us as he dealt with Belgium, treat us as cruelly, and strip us as bare, as he treated that unfortunate people? In vain will then your lamentations be that, if you had answered your nation's call when it asked but for a small loan of you, to enable it to arm itself adequately against the enemy, you would have saved the nation from defeat, you would have saved hundreds of thousands of lives, you would have saved your rights, your liberties, your possessions.

If America does not win this war Germany will, and if she wins, Americans will have to pay the indemnity. Germany exacted from France, in 1871, besides two valuable provinces, in indemnity, a sum of money equal to three times her own cost of the Franco-Prussian War, and the French people had to pay it, and a German army was kept in France till it was paid. What indemnity would not its greedy and conscienceless diplomats extort from us, who are known to be the richest people on earth, if they should have the power to dictate terms? It is estimated that the present war cost Germany more than \$10,000,000,000 a year, more than thirty billions to date. If she were to treat us as she treated France, she would probably exact from us a sum of money far exceeding one hundred billions of dollars, a sum of money so vast that the human mind can scarcely conceive it, a sum of money that would completely beggar and enslave our nation, if a nation we would remain at all.

**What a German
Victory Would
Mean.**

And such a fate as this, a fate entirely within the range of probability, can easily be warded off, if you, and I, and every American, do our duty, our full duty, our patriotic duty, and subscribe liberally for Liberty Bonds. If our men and our allies abroad are to end victoriously this most horrible of all wars, they must fight an exceptionally well-trained and well-equipped enemy, and to fight such an enemy as that, they must have weapons and ammunitions, clothes and food, all of which cost money, much money, and this is the money which the Nation asks you to lend it. If you will stand by the nation, and back of it, if you will stand by our boys and allies and back of them, you will need have no fear of defeat. You will need have no fear of your money not being paid back to you, or to your heirs. Our country paid its debt of its Revolutionary War, of its War of 1812, its Mexican War, its Civil War, its Spanish War. It will pay as faithfully this present debt, and more rapidly than ever, for our country is richer and larger now than it has ever been before. If you want our boys to win, you must help them win. If you want to see our country safe, you must help to save it.

**Liberty Bonds
Can Prevent
German Victory.**

Ten millions of Americans subscribed for the first two Loans. Twenty millions of Americans must subscribe for the third. And each one of you must be one of the twenty million. None but the poor, the really poor, the dependent poor, are to be exempted from subscribing to this Loan. Every adult person, male or female, who has the means of existence, and for luxuries besides, can afford not to subscribe only at the risk of being classed with the enemies of our land. Every bond subscribed for will be an inspiration to the men who fight for us, and a blow to them against whom they fight. If we cannot carry a gun, we can carry a bond. It is not enough to wish our boys victory on the battle fields abroad, or to

**Not a Cent for
Indemnity; Bil-
lions for Victory**

pray for it, we must help to assure it by providing the means that make for victory. God helps those who not only help themselves in a righteous war, but who are also helped by those for whom the war is waged. He also fights who helps a fighter fight. Far better that we lend liberally of our means to President Wilson than that we pay tribute to Emperor William. As Pinckney said in the trying days of 1796: "Millions for defense but not one cent for tribute," so say we: "Billions for Liberty Bonds but not one cent for indemnity."

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